

Bohemia Ceylon China America Africa India Japan Turkey

CHRISTIANS FROM MANY LANDS GATHERED AT THE HAYSTACK ANNIVERSARY

(Two other representatives of foreign fields, who were at Williamstown, are not in the picture—men from Hawaii and Mexico)

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

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THE PROGRESS OF THE KINGDOM

WITH this issue THE SPIRIT OF MISSIONS enters upon its seventy-second volume. Fortunately, it is not true of periodicals as it is of men, that "the days of their age are threescore

*Our Seventy-
Second Year*

years and ten." There seems to be no reason why we should not go to fourscore years, and many score beside, for the appreciation of and co-operation with the aims and efforts of this, our official missionary magazine, have never been so strong and widespread as now. Perhaps it is because—as some claim, we hope with truth—the character of the publication has constantly improved; perhaps it is more because of the splendid growth during recent years of the truer conception of the missionary idea—but at any rate we count our friends and readers by many thousands.

Yet they are a small number compared with what they should be. The copies of THE SPIRIT OF MISSIONS going to any single diocese bear a very minute ratio to the communicants of that diocese. We think this is largely because so many Church people do not inform themselves about the magazine or try to become interested

in it. May we not venture to express the hope that the present year will see a great improvement in this matter, and mark, perhaps, the beginning of such an increase as will give us, by the time we celebrate our diamond jubilee of seventy-five years, a really adequate place and hearing throughout the Church?

IN the death of the Right Reverend George Franklin Seymour, D.D., LL.D., on December 8th, a leading figure

*Death of Bishop
Seymour*

was removed from the councils and administration of the American Church. It is half a century since, at his first clerical charge in Annandale, N. Y., Mr. Seymour founded St. Stephen's College. His work in Annandale was prophetic of his future influence both as priest and teacher, and afterward bishop, in the Church. In the three succeeding rectorships which he held, and in his work as professor and dean of the General Theological Seminary, he showed himself always a man of profound conviction and intellectual power, with many of the qualities of leadership. When he finally accepted an election to the Diocese of Springfield, in 1878, he went to what

seemed a remote and certainly was a difficult field. It is a testimony to his qualities of leadership that he was increasingly influential in the affairs of the Church, and was looked to by a large number as their spokesman and champion in the councils and contests of earlier days. Always a man of forceful personality, intellectual power and strong convictions, he was of necessity a prominent figure.

In his own Diocese of Springfield he labored with earnestness and zeal under great difficulties and discouragements, having at the very end of his life the aid of a coadjutor in Bishop Osborne, who succeeds him. Springfield was and still is to a great extent a missionary diocese, and Bishop Seymour's faithful work therein is a matter for thankfulness on the part of the Church.

He was buried from Trinity Church, New York, on December 13th, at which time a very large number of the neighboring bishops and clergy paid honor to his memory by their presence.

THE approach of the Sunday set apart by the General Convention to be observed throughout the Church as

The Children and Missions

Missionary Sunday, and following close upon it the appearance next month of the Children's Number of THE SPIRIT OF MISSIONS, are preparatory for and prophetic of the special thought and effort which will be given in our Sunday-schools during the season of Lent to the subject of missions.

Nothing could be more important to the Church than the wise and faithful use of all such agencies as may foster in the mind of the child a conviction of the reality of the Kingdom, and the right and privilege of each child of that Kingdom to help in its extension. This does not mean the gathering of pennies, or dimes, or dollars. However great the value of the help which the children have given, and however much it is true that the Board depends with confidence upon

a response far in excess of the request made of them—it is also true that the splendid amount of the children's Lenten Offering for missions is the least important and the least valuable feature of the matter. The great thing is that they learn of the cause, of their share in it and responsibility for it, and make their loving sacrifices with a glad heart. Indeed, the educational value of the missionary motive presented every Lent to the children of the Church is beyond all reckoning.

The Church's Elder Children

There are those who grow discouraged in the task of converting the middle-aged to a belief in and an enthusiasm for the missionary cause. For that discouragement we are convinced they have no sufficient ground. If they feel that the facts justify this gloomy view, it must be either because they have had an experience singularly unfortunate or are employing methods inadequate to the task. No! men and women are not like that. Loyal service and generous sacrifice, when really seen and known, will win their admiration and their aid. Their hearts will still move them to adventure large things for God, if only they can be made to realize how much it is worth while. It is both unkind and cowardly for us to abandon the task of awakening men and women, and quiet our consciences by the claim that we can accomplish more with the younger generation. Unkind, because the religious life of these men and women must be narrower and shallower for lack of the missionary motive; cowardly, because we place upon the children a burden and a responsibility which belongs in the first instance to their elders.

A Great Opportunity

But however one may feel about the elders, there can be no question of the possibilities which exist among the younger children of the Church. The missionary idea, presented with discernment, sympa-

thy and conviction, will reach and inspire them, and in so doing will make them Christians worthy of the name.

At the time of the war between Japan and Russia the writer recalls asking a class of Sunday-school boys at the close of their lesson what they wished him to tell them about, and the instant reply was, "Tell us about the war!" And about the war they are always glad to hear. It is for the teachers of our children to give them the view of and an enthusiasm for the great Fight of the Faith, to tell them how the battle is going and show them their possible share in it. The heroisms of missions are not less than those of other warfare. Nor will the story of leaders who have sacrificed *others* stir in the heart of the child a deeper interest and impart a truer inspiration than that of those who have sacrificed themselves. Stossel and Togo and Oyama are no better names to conjure with, if one know their story, than are Livingston and Hannington, Selwyn and Rowe. By all means tell them about the war, that they may learn to fight manfully under the banner and have always at heart the welfare of the great army.

The Tangible Results

These are the purposes for which our Missionary Sunday, our Children's Num-

ber, and the Lenten Offering, exist. That offering in itself is a means rather than an end, but it would be unfair if we failed to make clear how generously and splendidly the children of the Church have responded to the call of the Board of Missions in this regard. Year by year the gifts have grown in volume, not by slow degrees, but, latterly at least, by great impulses, like the inflowing of a resistless tide. The high water mark of last year, \$135,292.54, is doubtless to be swept away by the great wave now gathering. It is all very beautiful and very much to be rejoiced in, not so much because it brings the needed money as because in loving little hearts the desire for service has been planted, and has borne

—as it must always bear—its proper flower of generous self-oblation. Whenever the men and women of our country shall have learned the lesson which the children are yearly teaching them—how great things are possible for those who have the will to do them—the greatest and worthiest cause which the world has ever known will be no longer in straits for lack of generous support and efficient volunteers.

THE edict* of September 20th by Emperor Kwang Su, directing that the sale and consumption of opium, and even

Anti-Opium Movements in China

the growth of the poppy in China, shall cease within ten years, has brought a sense of relief and

of deep thankfulness to all who follow the course of events in the Far East from a Christian view-point. And yet this very incident has been made, in the minds and mouths of some, a direct reproach to Christianity. Those who are familiar with the earlier history of the opium traffic, and especially with that iniquitous and disgraceful chapter in which the Christian nation of England figures so prominently, are now calling attention to the fact—as they deem it—that a nation still heathen, through the voice of its Emperor, has proclaimed for itself a freedom which will be grudged to it by nations nominally Christian; and that pagan influence and pagan energy have accomplished what Christian influence either could not or would not attempt. On the surface this seems like a severe and measurably true arraignment, but the answer is to be found in a fuller recitation of the facts.

* The word "edict" is used throughout this editorial, but the following from the *North China Herald* should be borne in mind: "In spite of the fact that the Regulations for the suppression of opium have formally received the imperial sanction, have been officially communicated to the British legation in Peking, and have been circulated among the viceroys, they still lack the force of an actual edict. Until this formality is gone through, the native press seems unwilling to comment upon them."

Christian Influence behind the Edict

Few persons realize that the chief of the causes which led to this edict—the compelling force behind it, in fact—is distinctly Christian; that organized movements against opium began with Christian missionaries, and are being carried on by them and by the Christian Chinese with the utmost vigor, and, as we shall show, with the most gratifying success.

For the origin of the edict can be traced directly to missionary activity. Christians, so to speak, have produced the edict against opium. Let us see how this is. For some years there has been the Anti-Opium League in China, composed of missionaries and of Chinese Christians. This has worked along quietly, without showy results, gradually raising a general sentiment against the vice. About three years ago a new impetus was given to the movement, unexpectedly, when the American Government appointed a commission of three distinguished men in the Philippines to study the whole subject of opium, to consider ways of dealing with it, and to recommend methods of suppressing it in the islands. The leading member of the Commission who, if we mistake not, wrote the report, was one of our missionaries, Bishop Brent. That report has been made public and is remarkable for its thoroughness, sane temper and moral vision.

Evolution of the Chinese Edict

But something more was needed to make the Commission's report useful and effective in China. Another missionary supplied the need. Dr. Pott, of St. John's University, Shanghai, took the report and translated it into the Chinese language. Then the Anti-Opium League printed it by the tens of thousands and spread it broadcast all over the country. The effect of this was a great movement, in which many who are not yet Christians began to take an active part. By the end of May last it was clearly evident

that forces were in operation which could be turned to good account; and then an astonishing thing happened. A venerable viceroy, Chou Fu, in what is, perhaps, the most important post outside of Peking—the Viceroyalty of Nankin—offered to forward to the Throne a memorial on opium, if such were properly prepared and signed by missionaries laboring in China. Such an opportunity could not be lost, and the memorial was prepared. By the end of July 1,200 missionaries, from seventeen provinces, and of seven nationalities, had signed it. It was handsomely bound in yellow satin and duly forwarded by the Viceroy to the Emperor, through the Foreign Office. This was in the latter part of August. With unusual promptness—less than four weeks' time—the edict on opium was issued. It is another triumph for Christian missions; an evidence which he who runs may read, to the fact that God's religion has won its place as a recognized factor in the awakening and developing of China, and that even high mandarins are willing openly to seek its help.

The Edict

Following is a faithful translation of the Emperor's edict. It embodies the spirit, if not the letter, of the memorial prepared by the missionaries and presented to the Throne by His Excellency, Chou Fu.

Since the imperial prohibition of opium almost the whole of China has been flooded with the poison. Smokers of opium have wasted their time, neglected their employment, spoiled their constitutions, and ruined their households; and thus, for some decades, China has presented a picture of ever-increasing poverty and weakness. It rouses our deep indignation even to speak of the matter. The Court is now ardently determined to make China powerful, and it is incumbent upon us to urge the people on to reformation in this respect, that they may realize the evil, pluck out this deep-seated cancer, and follow the ways of health and harmony.

We, therefore, decree that within

the limit of ten years this harmful "foreign muck" be fully and entirely cleansed away. And we further command the Council of State Affairs to consider means for the strict prohibition both of opium-smoking and of poppy growing (in China itself), and report their deliberations to us for approval.

An Atonement for the Past

The efforts, so far successful, made by Christians in China to free the land from

its greatest curse will not only be of incalculable benefit to the people, but will tend to remove the stigma which has rested so long and so heavily on the Christian nation which helped to force the drug upon the Chinese originally. However right England may have been in the opium controversy *technically*, she was unquestionably wrong *morally*.

The fact that all efforts heretofore to restrain the evils of opium have originated in the missions, English no less than others, will go far toward convincing the Chinese of the Church's sincerity in its desire to remedy the great evil, and to atone for the sin of the Opium War.

The Anti-Opium Edict is one more example of the direct way in which missions are influencing and uplifting social and moral, no less than religious, conditions in China. Like the introduction of female education, the beginning of Western learning, the founding of institutions of benevolence and charity, the spreading of the scientific knowledge of medicine, and a dozen other powerful and necessary forces now at work among the Chinese, it had its inception in the religion of the Incarnate Word, Who is just as properly, and just as fully, *their* Lord and Saviour as He is ours.

OUR February issue will be the annual "Children's Number." Plans for it have been under way ever since last July. It promises

The Children's Number

to surpass in beauty and interest the very successful

number of last year. You would agree

with us if you had enjoyed our privilege of reading the manuscripts and selecting the photographs. When you see them in print you will understand editorial enthusiasm over Mr. Clapp's article and pictures about the life of the boys and girls of Bontoc. Mr. Walke gives some interesting snapshots, with pen and camera, of the students at St. Paul's College, Tokyo. The kindergarten children that Miss Mead, of Akita, tells about will win a warm place in many hearts. And who will not be delighted to make the acquaintance of Archdeacon Stuck's friends, "Tommy," "Joe," "Johnny," and the rest?

These are only hints of what the February number will contain. It ought to be circulated widely. The Sunday-schools will sell about 100,000 copies. Subscribers can help by sending twenty-five cents and the names and addresses of three friends, to each of whom a copy of the Children's Number will be mailed early in February. Send in the order to-day. Otherwise, you may forget or you may send it too late.

Address "THE SPIRIT OF MISSIONS, Children's Number, 281 Fourth Avenue, New York."

ONE of the most interesting characteristics of the missionary enterprise is its faculty of constantly opening up new avenues of

The Widening Horizon

approach to persons and communities and of supplying

new methods for the betterment of individual and organized life. The devoted pioneers of a century ago, setting out to preach the Gospel to non-Christian people, soon found Christian schools indispensable. It was not long before the medical missionary with his dispensary and hospital was proved to be an equally valuable and necessary ally. Industrial missions, such, for instance, as Miss Sybil Carter's admirable lace-making work for Indian women, and the Scotch Presbyterian work at Livingstonia, Africa, are still later evidences of how

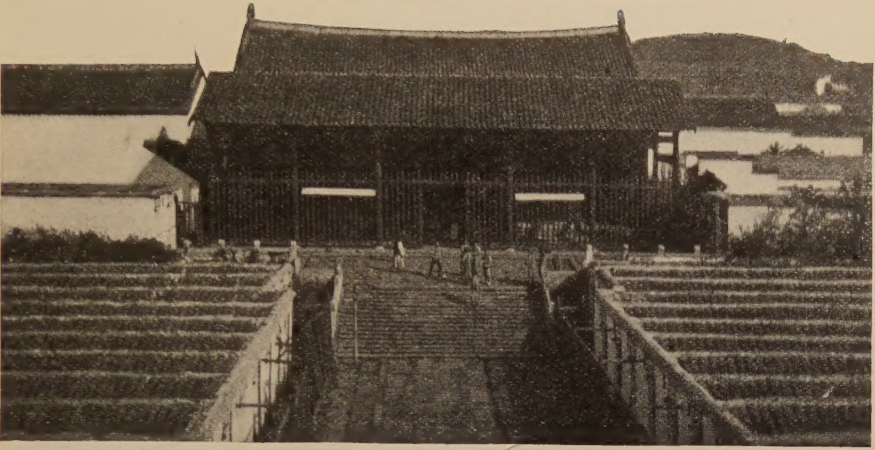
practically missionaries have endeavored to apply the principles of the Gospel to relieve human need. Thus has arisen a great variety of philanthropic work, thought by many people to be the strongest apologetic of the missionary enterprise. There can be no doubt of the value of educational and medical work, both in commending the effort of missions to people at home and in interpreting the inclusive character of the Christian Gospel to people to whom our missionary messengers go. Nevertheless, it must always be kept clearly in mind that every method, whether evangelistic, educational or medical, is not an end in itself, but simply a means to the great end of all missionary endeavor, that of making Christ known to the world.

*An Interesting
Suggestion*

Now Bishop Roots suggests, through the article by Miss Woods, published elsewhere in this issue that the Church may wisely consider the possibility of enlarging the modest little library used by students of Boone College until it shall become a worthy public library, not only for the city of Wuchang, but for a large part of Central China. This is at once a new and interesting suggestion. True, missionaries have long engaged in the important work of translating Christian literature into the native tongues. Mission presses have distributed millions of copies of Christian text-books printed in the field. More recently, the Christian Literature Society for China, organized and chiefly managed by missionaries, has rendered invaluable service in securing the translation into Chinese of Western works of science and general literature. But Bishop Roots is the first, we think, to propose establishing in a great educational centre like Wuchang a library which shall serve a whole community, and at the same time stand as a type of what the Chinese may do for themselves in other cities throughout the empire.

China, especially young China, is reading as it never read before. For centuries the people have been out of touch with the literature of the world. It is inevitable, therefore, that the zeal for the new knowledge should lead them into indiscriminate use of literature that will make no contribution to the upbuilding of national intelligence, if, indeed, it does not distinctly lead astray minds so ill-prepared to understand it. Here, then, seems to be an exceptionally interesting opportunity for the Christian Church. Western books China will have. What kind of Western books shall China have? That seems to depend largely upon the Christian people of the United States and England.

Miss Wood knows well whereof she speaks. Going to China as a visitor about seven years ago, with no idea of being connected with our mission, she found Boone College without anything that could be called a library. She began in a modest way to secure gifts of books from friends at home and has gradually assembled material for a working library for the academic department. This, though a vast improvement over the old condition of things, is still far from sufficient to meet the needs even of the academic students. With the growth of the divinity-school and the establishment of the medical department, the enlargement of the library for the purposes of the college itself is inevitable. During her furlough in this country Miss Wood has been taking a course in library management. On her return to Wuchang next summer she will be better equipped than ever to carry to a successful conclusion the work already begun. "I dare to hope," says Bishop Roots, "that some public-spirited friends of the people in Central China may give enough for the library to enable us to make it of service, not only to Boone College, but to a much wider constituency." May his hope be speedily realized!



Examination Hall of old Chinese regime. Rows of cells three feet square in foreground in which students were locked during examination

A CHRISTIAN LIBRARY FOR CENTRAL CHINA

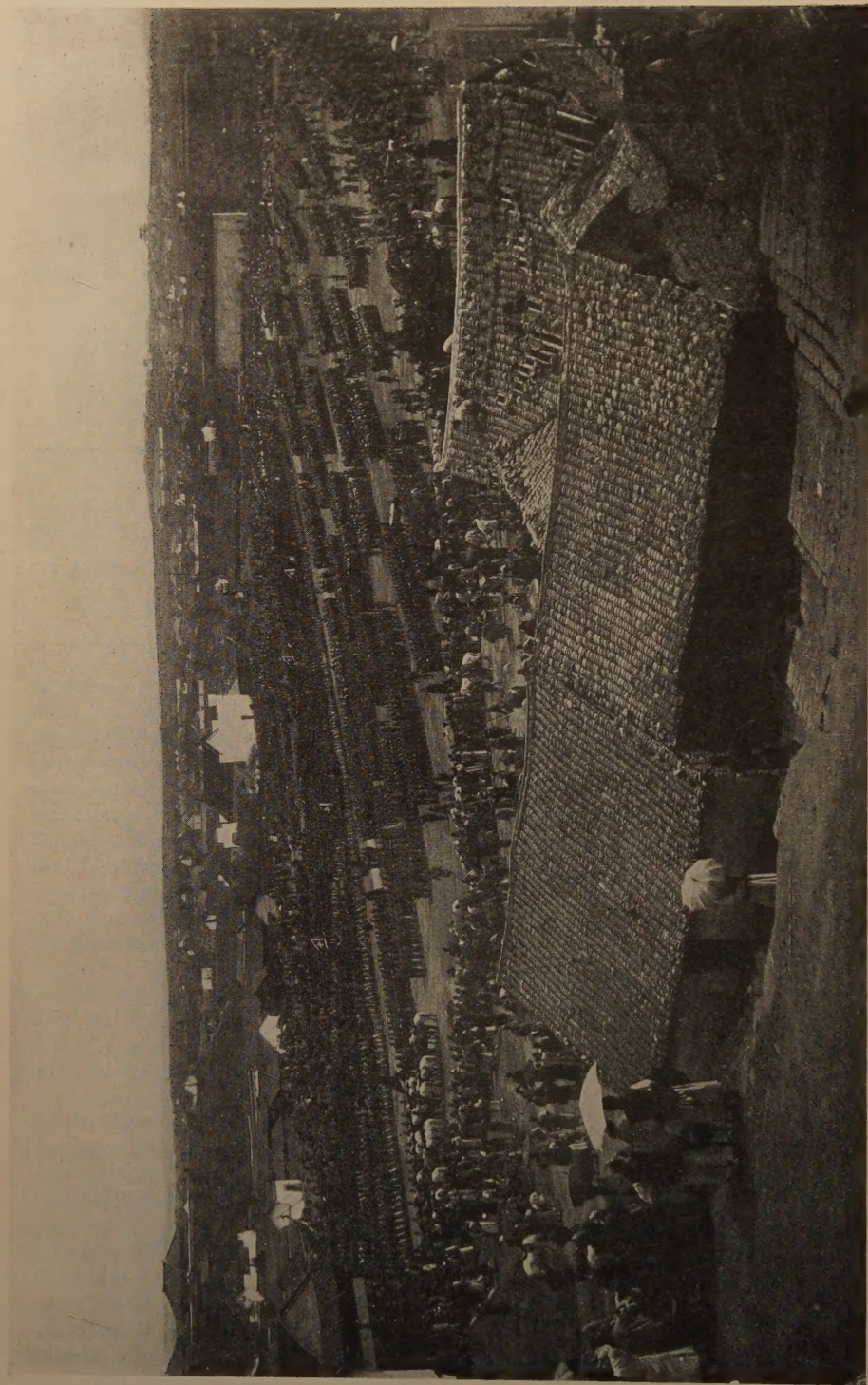
BY MISS M. E. WOOD

IN the whole of China there is not what could be properly called a public library. Dr. W. A. P. Martin, who was for many years the president of Pekin University, in speaking on this subject, said: "The circulating library, if it exists in this country at all, is an exotic. The very characters for 'library' mean a place for *hiding* books. If a circulating library can be started it will introduce a new force, which, like radium, will shine in the dark without being exhausted."

It is the dream of those of us who work in Boone College, Wuchang, that the little nucleus of books whose gathering was made possible by the kindness of many of my readers, shall be so enlarged as to become a potent force in future educational work in that remarkable city where we live. For I am sure few foreigners realize that the city of Wuchang is one of the greatest literary centres in the whole empire. Situated on that mighty river which forms the vast waterway from east to west of the empire, and at the very point where the

great trunk railway running from north to south joins Pekin with Canton, it seems inevitable that Hankow on the north bank and Wuchang on the south shall be important centres of human life and activity in China—if not the *most* important. It has been prophesied that "Hankow will be the centre of commerce and trade, the meeting place of merchants from all the eighteen provinces, and Wuchang the centre of provincial government."

Among the forces which tend to give Wuchang its literary prominence the chief one is found in the great examination halls located here, where sometimes twenty thousand students gathered to compete in the great triennial examinations for Chinese degrees. As it was a centre of learning with the old system, so the Viceroy is making it an even greater centre of Western learning. Probably there is no city in the whole empire where so many schools of the so-called "new" learning have been established. These numerous large foreign buildings have tended to transform the



DRILL OF CHINESE SOLDIERS AT WUCHANG

appearance of the city. But they are inadequate to meet the demands for education, and numerous smaller schools are temporarily located in any quarters that can be found for them. Every available building is utilized for the purpose. Even temples are frequently turned into schools, and one sees students' desks in



"Students' desks in front of unused altars"

front of the unused dusty altars and neglected gods.

The whole atmosphere of Wuchang is that of a college town, for the students are to be met at every turn. It is probable that there are as many as eight thousand in the city. They have a great deal of liberty when not in class, and roam about aimlessly seeking amusement.

Not only is Wuchang a great literary centre, but it is a great military centre as well. The barracks are as much a feature as the schools. It is estimated that there are twenty thousand soldiers stationed in the city at present. They,

too, have much time at their disposal when not on duty, and there is almost nothing in the city to interest them. Under the old system the soldier belonged to the most ignorant class, but now that is gradually being changed, for the Viceroy is seeking to raise the standard of the army, and he is doing this by means of education. Each soldier is required to spend a certain amount of time every day in a class room for instruction.

We feel convinced that these students and soldiers would come in numbers to a public library if we had one to open to them, for already the experiment of a reading-room, conducted by the mission, has been tried with very satisfactory results in reaching just this class. There could be a similar reading-room in connection with the library.

To meet this need and take advantage of this opportunity, there is no provision unless Boone College can be enabled to do a larger work than merely to meet by means of its library the pressing literary needs of its own students. It is the day of rapid and phenomenal changes in China. We in Wuchang can scarcely keep pace with the demands made upon us. When Ingle Hall, the new building of Boone College, is completed, we shall number more than 300 students, with a large waiting list. They realize the value of an opportunity for education, which must be denied to many for lack of accommodations, and are eager for learning. For them we try to procure the best text books published, and in its curriculum the college is being made a model for the government schools of the vicinity. But the library, which was not so disproportionate to the needs of a few years ago, is sadly inadequate for the expanding work of to-day. Boone School, which but just now became a college, is already on its way to becoming a university. A theological department has already been established and a medical department is in process of establishment.

We want then to make the library minister to these special needs. Engi-



STUDENTS OF THE MILITARY ACADEMY WITH CHINESE AND FOREIGN PROFESSORS

neering, for example, has been a closed book to the people of this country. There are no more striking examples of China's arrested development than are to be seen in her crude implements, her machines—if such clumsy contrivances may be so designated—in her means of transportation and her dimly lighted streets. But now that the Chinese are waking up to the fact that these things must be changed and are beginning to import foreign machinery, to build railroads and to make use of electricity, the students in the schools must have a knowledge of such subjects. We want the scientific department of our library to be a large one, both in natural and applied science, and to contain the works of the best authorities.

The branch of our educational work in Wuchang from which we are hoping for the highest results is the Divinity-school. The course is devised to fit our young men to cope with the religious problems of the day and make them also, by their thorough education in English and in Western thought, such men as will be looked up to by their fellow-countrymen. We have already made a beginning in the way of a theological library, and we want to make this department, above all others, a representative one.

These books, as well as those in other departments, can be made of use to the clergy of the whole diocese by putting into practice the travelling library, which has been tried with such satisfactory results at home. If this is done members of other missions, and the students of the mission schools throughout the section, should they so desire, can take advantage of this privilege as well.

Already Boone College library books have travelled far inland in China to cities and towns where our former pupils are in business. We long to retain our hold upon these boys after they have left us and gone out to meet the many temptations which in a heathen city surround them. They are always eager to keep up their English studies, and to send them books is one way—perhaps the only way left open to us—to help them.

The medical school of which we spoke above, centring around Boone College, is just about to open, and this will be a great step forward. It will be the first and only school of the kind in our section of China. The course is to be almost wholly in English, because the Chinese being almost totally ignorant of medical science, a special nomenclature has to be made. There are no characters to express the ideas set forth in our works on *materia medica*. To carry on such a school as this and make it the power we hope to have it, a large number of recent, well-selected medical books are a necessity.

But besides possessing books adequately representing all these technical branches, in order to make the library of use to the general public, there must be a large department of Chinese literature. The literature of China is extensive and the ancient works are of such a quality that they have been borrowed by every nation with which China has come in contact in the past. Some of her classics rank with those of Greece and Rome. We want, of course, this original literature of the country. It will do much toward winning the respect of the scholars and members of the official class to see their great works brought together and classified. But this is not our main object in desiring to have a Chinese department in our library. It is that we may bring to these people in their own language, the great works in Christian literature and the masterpieces of Western secular literature which are rapidly being translated and issued. We cannot estimate the power for good such books may be. The time has come now in the history of the spread of Christianity in China when the intellectual and official classes are ready to receive these truths, and such people can often be reached through books when perhaps they would not be bold enough to come to the churches.

That libraries such as we have described will meet a great public need is evident from the experience of Japan, who long ago recognized their value,



A CORNER OF BOONE COLLEGE LIBRARY

The Tokyo Imperial Library has in its reading-room a daily attendance of six hundred, and its 400,000 books are inadequate to meet the demands. Among those who most eagerly seek the privileges of this library are the 13,000 Chinese students who are pursuing their studies in the Japanese capital. Yet sadly we realize that the influence of this library is largely an irreligious one, and that it is at least the partial cause of the agnostic ideas so prevalent in Japan.

Soon, we cannot doubt, these returning students will insist upon the establishment of like libraries in China, and if so, they will be filled with like books, for the Chinese are copying everything bodily from Japan. But why may not the Church establish a library in this city of ancient culture, and be the first to give these people the highest and the best possible in literature, so ministering both to the cause of learning and of religion? The time to do this is now. In a few years it will have passed, and we shall have missed the chance of exerting a powerful influence upon the life and thought of the nation.

Is this dream, which some of us have

dreamed, an impossible one—that there shall be here in the city of Wuchang, in connection with our vigorous Church institution, a library, not only for the students, but for the people as well? What would it mean, you ask. Not so great a sum, after all, for we believe that we could erect a library that could be used by the reading public as well as by the college, two stories in height, sixty by one hundred and twenty feet, for about \$15,000. And in addition, we should only ask about \$5,000 for books. This will provide for our immediate needs, and we have hope that if so good a work were well begun friends would be raised up to provide further to feed the library hunger of this ancient people.

There are doubtless single individuals who, did they realize all that this means, would gladly give the amount, but let each one who reads remember that many of the best and most useful things have been accomplished by the small gifts of the many, rather than by the large benefactions of the few, and whether small or large we ask your aid in making the dream a reality, and in bringing into being a Christian library for Central China.



THE MISSIONARY AND SOME OF HIS PEOPLE

A NEGRO MISSIONARY'S WORK FOR HIS PEOPLE

THE Rev. Charles H. Male was born in the British West Indies, of an ancestry who had been for many generations members of the Church of England. He began his education in a Church school and was at an early age filled with an aspiration to become a missionary to Africa. With this in view he applied himself at every opportunity to secure an education.

While he was little more than a lad his father died, leaving a widow and three children—two younger than himself. For a time his education was sadly interrupted, and his ambition and hope seemed likely to be disappointed. But in the spring of 1891 he came to the United States, his object being to take a course in theology and medicine be-

fore going to Africa. With this in view he entered Lincoln University, where he joined a class that had a year's start of him, but by June he had made a good grade in classical Greek and almost maximum in the English Bible. He graduated in 1900 and became a candidate for priest's orders in the Diocese of Pennsylvania. In the fall of that year he entered the Philadelphia Divinity-school. During his stay in Philadelphia he served as lay-reader, teaching Sunday-school and doing missionary work. In 1903 he began parish work in St. Simeon's Church, Satterwhite, N. C.

Here new conditions confronted Mr. Male. He found a congregation numbering thirty-nine communicants and a Sunday-school with forty-seven scholars and two teachers, but the church was un-

finished and unfurnished. Under Mr. Male's care the church has been finished within and without and an acre of land has been secured for a cemetery, all without any debt on the church property. This church has an interesting history. In the days of slavery a school-house was built by the owner of the land where St. Simcon's now stands. Here he had Sun-



ST. CYPRIAN'S CHAPEL, OXFORD

day-school in the morning for his own children and in the evening for his slaves, until his enemies burned the school-room down, when he continued to have them taught in his own house. After his death his son presented the portion of the estate which fell to him to the diocese, as a site for a church and cemetery for colored people.

Mr. Male also holds services at St. Cyprian's mission at Oxford, about twelve miles from Satterwhite. When he first visited St. Cyprian's he found only two communicants, no Sunday-school, and a lack of everything—including money—to carry on the work. To-day the Oxford mission has twenty-seven communicants and a Sunday-school numbering 100, a lot has been bought for \$120 and a chapel erected at a cost of \$500, and there is not a cent of debt on the property.

Both at Oxford and at Satterwhite there is a great demand for a Church school. The colored people are desirous of educating their children. Many of the older people cannot read, but they cut out the pictures of the bishops and

clergy from the Church periodicals and frame them for the walls of their log cabins. Some of these homes are very neat.

In addition to his work at these two missions Mr. Male gives one service a month at the County Poorhouse and conducts the burial services of all the colored people who die there. Nor does this represent in any full sense the labors of this man among his own people. In trying to raise their standard of thought and living, in teaching them many things concerning practical work and Christian duty, he finds active and increasing occupation.

And indeed it would seem that there is no greater field open, and no greater blessing possible, than that which may come to the devoted man of the colored race who gives his best service to his own people in these trying days. The opportunity to realize the dream of his youth in going to the mission field in Africa did not come to this man. Perhaps it still waits him in future years, but surely even on this side of the Atlantic he has found an opportunity for rendering useful and self-denying service.



A TYPICAL HOME

The woman is a graduate of St. Augustine's School, Raleigh



A CORNER OF THE CAMP

AN ON-LOOKER AT AN INDIAN CONVOCATION

AS I have seen nothing in THE SPIRIT OF MISSIONS about the last annual Indian Convocation in South Dakota and know the good friends of the work are waiting for something, I send you just a few glimpses.

Conspicuous by absence was good Bishop Hare, who was critically ill in Portland, Me., at this time. Bishop Johnson, his coadjutor, presided in his place. It was his first experience at such a gathering. It was, as some one remarked, really wonderful how well he adapted himself to the people, and they to him. One would have thought he had been with them for years, instead of eight months. He seems to have won the hearts of the people from the first. The white clergy were so pleased and satisfied that they forgot to make him a speech

of welcome at the opening meeting. One lady remarked it to a clergyman, who replied: "Oh, yes, the chairman did very nicely in the Dakota language, when addressing the Indians, but when he was translating his speech into English somehow he did not get that in." And as the bishop does not understand Dakota yet, he may think that welcome was omitted. But he must have felt the kind considerateness of all; the clergy going along with the business, secular and spiritual, so calmly and smoothly that he remarked at the close that they had "made it all easy for him." The Indians seemed in their quiet way well pleased, and said: "We like our Bishop Teca (new bishop) very much."

What would have spoiled it all for a white convocation was the rain which fell every day but one. Now the good



The procession on its way to the out-door service. Bishop Johnson in the rear

Indians are not so easily disturbed, and went along so placidly that the white people present must perforce fall in line; hence all passed off almost as happily and calmly as if the sun had shone.

There was a large class for confirmation Sunday morning, and there were many white visitors from nearby towns and cities who had never attended an Indian gathering before of any kind. These expressed their surprise and admiration not only of the business part but the reverent, worshipful manner of the Dakotas. Among the white ladies was Miss Weare, diocesan secretary of the Woman's Auxiliary of Iowa. It was pleasing to note the Indian women's fondness and admiration for her. No doubt she will be canonized as a saint some day by them, and when the good eastern friends go touring through the great Northwest they will find chapels in loving memory of her. Passing strange, these Dakotas! We had thought them so stoical and indifferent.

As nearly as we could tell, all the various services and meetings were well at-

tended. A great interest was manifested in the offerings brought by the branches of the Woman's Auxiliary. These offerings have grown gradually each year until this one mounted up to \$3,466.08. Part of this goes toward the bishop's salary, part to the salaries of native clergy and some to foreign and domestic missions and the other Church purposes for which they contribute annually. It looks as if the Indians did do something for themselves, and for other people as well. Some of the money might be profitably expended on the homes of the clergy, to make them more comfortable and convenient. For, whether it is the fault of the clergy or their wives in not making known their needs, or of others in not providing, there is a deplorable lack of utilities when you look over the woman's side of the work, in most cases. We marvelled at the good wife there, Mrs. Holmes, who had not one convenient thing to help her; not even a sink in the kitchen, and how little money would supply her with a pump and sink, connecting them with the cistern! Now she



MEETING OF THE WOMAN'S AUXILIARY

was drawing all the water with no pump, "hand over hand" in a tin pail. True, she had several to assist her at this time, as she set tables for all the white people and some of the Dakota clergy, forty-five at each meal.

Probably in the incipency of the Indian work some of the hardships were inevitable, but must they go on forever? Ought not changes for the better to have been going on during the past thirty-five years? I chanced once to see an article written by Bishop Johnson, after he had seen a little of his new field, in which he spoke so sympathetically about the hardships of the missionaries' wives in the home field. It was the first time I had heard a note of the kind sounded, and it must have been encouraging to those lonely, overworked women. Perhaps the dawn of the new century will bring enlightenment on this subject and the women of the Church will devote themselves to the joy of making comfortable the women workers in isolated places.

THE OUTLOOK AT VALDEZ

THE Rev. F. C. Taylor writes very encouragingly about the work at Valdez. The church edifice has been improved, but needs to be made much larger. There have been many buildings erected in the town. The attendance upon church services and the Sunday-school has increased steadily, and the hospital has similarly progressed. A railroad is being built to connect with the oil fields, and a town, Cordova, is springing up at the mouth of the Copper River. Several important mines have been opened up on Prince William Sound, all of which points should be visited by a clergyman. It is therefore important that they should be furnished with a launch about twenty-five feet in length and eight feet beam. The places alluded to are from thirty to sixty miles away, and Fort Liscum, the military post, is across the bay.

OPIUM SMOKING IN CHINA

BY THE REVEREND S. HARRINGTON LITTELL

No recent happening has attracted greater attention on the part of scholars and thinkers than the regulations issued with a view to limiting and eventually suppressing the opium trade in China. Comment upon the matter will be found in our editorial columns under the Progress of the Kingdom, and it seems to us timely to place before our readers the following interesting description of opium smoking in China, written some time ago by one of our missionaries :

ONE cannot spend much time in China without seeing a great deal of opium and conspicuous effects of its use. My first acquaintance with it began the day I left Shanghai on the river steamer to come up-river. The Chinese section of the boat was reeking with an odor which was new to me then, but which became so familiar on the trip up-river that it is unmistakable now wherever I come across it. On board the boats there is little smoking that can be seen, but on the hulks at the various stopping places along the river men may be seen lying about with the opium pipe in every corner or passageway.

As one grows more accustomed to Chinese ways, he notices things which never appeared at first. This is particularly true of opium smoking, in my case. Somehow or other, at every turn lately, I have come across this pernicious vice. First, I noticed a shop on one of the main streets, where men were lying on the divans in a stupid condition in plain sight. Children outside were looking in, and getting accustomed to the sight and joking about it to one another. I inquired how it happened to be used so openly, and was told that the use of opium has recently been licensed by the authorities here, and that secrecy is not necessary any longer; in fact, that notices are posted up now on the front of opium dens. When I learned to recognize the particular kind of notice, I could find the shops on every hand. Scarcely a day goes by, when I am out walking, that I do not discover some new hut or alley for the fearful stuff, which I had not known before.

When our men's hospital in Wuchang opened, almost the first patient to enter was an opium fiend, and when the number of inmates reached ten, one-half were under treatment for the opium habit. One day I went to see the proper official with regard to setting the boundary stones to our new property outside the North Gate. He was at his opium, and I had to wait "a good half-day," as the Chinese say. Mr. Wood went to see the landlord at St. Mark's, Wuchang, about some repairs needed in the building. "Oh! it's no use to talk to him," said Mr. Hwang, the priest. "He does nothing nowadays. He is an opium sot, and stays up all night smoking opium, having his breakfast at 4 P.M. each day, and his other meal at midnight." He has run through a large property, all but this one house which we rent.

The fearful drug comes even closer home to us than that. Two men, who were once deacons, have had to be deposed on account of the vice. I suspect my teacher at times of indulging, and then trying to cover up the odor which clings to his clothing. I shall find out certainly how his case stands, and if he is a smoker, good-by to him. I shall change my teacher quickly.

The dens vary in style, from filthy huts to splendidly equipped shops served by women. Of this latter kind, I am told, Hankow has many. In passing by the dens you can often see the feet and legs of smokers projecting beyond screens which hide the rest of their bodies. But the smoking is by no means confined to shops. It goes on in private houses where, often, you can see the necessary articles all prepared for

use, so that a member of the household can offer his guest a smoke. I have not examined the question as to the relative amount of opium used now in comparison with former years. I have heard that in the city of Foo Chow alone, there are more than a thousand registered opium dens, they "being more numerous than tea or rice shops." In some provinces the growth of the poppy from which the drug is made is increasing yearly, so that in many districts it has taken the place of the rice growing. This is likely to lead to serious results, owing to the scarcity of the staple food in those places. In Sze-Chuen I am told that a drink made from the poppy has entirely replaced the tea drinking in a certain section. Even children drink the poppy juice, which is a sort of weak opium, as a substitute for tea. Rice has gone up in price because most of it is imported, and if the decrease in its growth continues, famine is sure to ensue.

Our Viceroy, Chang Chih-Tung, in his book, "China's Only Hope," which has been so widely commented upon, and which shows a mind ready and eager for western knowledge and methods, has a vigorous chapter on opium, headed "Cast Out the Poison." "Assuredly," he says, "it is not foreign intercourse that is ruining China, but this dreadful poison. Oh! the grief and desolation it has wrought to our people. It has spread with frightful rapidity and heartrending results through the provinces. The ruin of the mind is the most woeful of its many deleterious effects. The poison enfeebles the will, saps the strength of the body, renders the consumer incapable of performing his regular duties and unfit for travel from one place to another. It consumes his substance, and reduces the miserable wretch to poverty, barrenness and senility. Unless something is done soon to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country." The old

Viceroy's words are the more pathetic when one knows the results which opium has effected in his own family. One son, having used up everything he had including his physical strength on the drug, went off and committed suicide by taking a larger dose of opium than usual. Opium is the most common means of committing suicide at present in China, and "China is said to have the unenviable notoriety of being the country in which suicides are most frequent," says a recognized authority. Another son of the Viceroy is now a confirmed opium sot, absolutely worthless. It is with a sad tone that he says, "Confirmed smokers will have to be let alone, as no power on earth can save them," as if he had in mind those of his own family whom his efforts had failed to reach. "All the countries of the world recoil with disgust at the idea of smoking this vile, ill-smelling, poisonous stuff. Only our Chinese people love to sleep and eat with the deadly drug, and in the deadly drug we are all self-steeped, seeking poverty, imbecility, death, destruction. In all her history China has never been placed in such frightful circumstances."

As a cause of the great extent of the opium habit Viceroy Chang mentions "want of employment, which springs from ignorance, and ignorance springs from having no desirable object of knowledge." He proposes a renaissance of learning, which could save the world, meaning China, by directing attention from opium to more worthy objects. "Schools for every class, made attractive, and even, in cases, compulsory attendance, would mend matters," he says. The anti-opium societies, while effective in certain classes, do not reach the wealthy and influential officials and gentry who are addicted to the use of opium. The plan of learning will not reach the opium sots over forty years of age. They must be let alone. They will soon die, anyway, but there is hope for the younger men who will grow up free from the evil. With "alluring objects of knowledge held out to our peo-

ple, such as the study of the heavens and the earth and all therein, under modern appliances, who would elect to change the day into night (as the wretched opium-smoker does) and spend his whole lifetime on a divan, by a lamp, smoking a filthy opium pipe? Therefore we say, bring learning to the front in order to remedy the opium evil, for the Confucian 'Book of Rites' says, 'If the philanthropist wishes to convert the people and establish their morals it must be done by means of learning.'

While the Christian knows an element in the cure of vice which the heathen Viceroy does not yet know—may the time hasten when he and his people shall know the power of God!—yet we must welcome such an earnest effort on the part of one of China's greatest men to overthrow this conspicuous evil among the powers of Satan which are working such misery and ruin in China.

Opium-smoking was first introduced from Java by the Chinese in the early years of the eighteenth century. An edict was issued against it in 1729, directed against the abuse of it in Formosa. Until the end of the century comparatively little was used, either for medicine or for smoking. But when the liking for it began to spread, it was the English, sad to say, who undertook to import the drug in large quantities, in spite of the piteous efforts of the Chinese rulers to prevent its introduction. The feeling of dislike to "the English," and to all foreigners, it is said, is due to this pandering to the depraved taste of the Chinese. The opium business is a bad one to the Chinese, and he puts down the foreigners who deal in the drug as bad men. It takes a good while before he can distinguish between the classes of foreigners who come to his shores, and, while being convinced of a distinction between bad and good, he is tempted to call all "foreign devils," and one can hardly blame him. Wealthy Chinese buy certain kinds of goods which are supposed to resist the inroads

of the drug on their system, but the poor buy their opium out of the small wages they earn, which are hardly enough to keep them in decent food and clothing.

Coolies, or laborers, who are addicted to the habit even moderately, are best avoided. Often travellers have had to wait for their men, who cannot go on without a smoke. They will let their meals go for many an hour, but not their pipe, and they delay you considerably—several times in the course of a day. This has recently been the experience of one of the foreigners here.

The Chinese say that children of opium-smoking parents die soon after birth, or else are always weak and sickly. There is one district up the Han River where it has become necessary for persons to blow opium smoke up the nostrils and into the mouths of new-born infants, in order to give them, as it were, a start in life. Thus children are born with opium in them, and it is no wonder that they take to the habit. There are places where not only women as well as men become "opium devils," as the Chinese term them, but even young children become victims of the hideous demon.

There is a tremendous problem before the Chinese people. The openness of the smoking and the preparation of the opium, which may be seen any day, cooking in large pots on the streets, makes the difficulty greater, because it accustoms people to the sight and idea of this evil use of the drug.

We hear that our Government has declared opium contraband in the Philippines. By this action our country has rejected an annual income of \$650,000, but who can estimate the good done thereby? We, in the land where the poison is daily doing its deadly work, cannot help being devoutly thankful for this stand, and look to our glorious country for help in reducing this vice, as well as other serious evils, in this grand old nation of China.

A ROUND OF THE CREEKS

BY THE VENERABLE HUDSON STUCK

ARCHDEACON OF ALASKA



IT was on the 19th of October, and the first flurry of the winter snow had fallen—very late this year—and the first frosts had hardened the trail, when I set out for a visit to all the creeks now working in the district, with the purpose of holding divine service for the miners. There was

no snow trail yet, so dogs were out of the question, and I put a pack on my back with vestments and hymn books and a change of raiment, and took the train out to its terminus at Gilmore, about fifteen miles from town. There is hope that some day the railway will reach the creeks, but the construction money was all exhausted when the half-way house was reached, and the chief promoter is now outside trying to raise more. From Gilmore to Cleary City on Cleary Creek, my first objective point, is a walk of fourteen miles, eight miles up hill and six miles down, with a rest for a cup of coffee at the Summit Roadhouse.

The last time I wrote for *THE SPIRIT OF MISSIONS* about the trip to the creeks there was not a dry step all the way from Fairbanks to Cleary, and words failed me to express the disastrous, abandoned condition of the trail. I have a photograph of the trail as it was in those remote early days (for history makes quickly in Alaska) and recently I printed a lantern slide from it, and a young lady of Fairbanks has colored it skilfully and suggestively, and I hope to have the pleasure of throwing the presentment of that mud upon an immaculate screen when I get outside, that folks may know what we used to call trails in

Alaska. I really think the next picture will need a new screen. But we have changed all that. The Government has been trail-making, and though Uncle Sam is hard to move and slow to start, when he actually gets to the job he usually does it well. There are fine, hard trails to all the creeks now, and the wayfarer trudges along freely enough, with no thought of the bogs and morasses that engulfed his predecessors.

Placer creeks in this district are much alike, though each has its individuality to the practised eye. The rounded contour of the hills shows the great erosion that has carried the gold to the creeks below, and the scrub spruce has been cut away and burned in proportion to the amount of mining that has been done. Social conditions are much the same, methods of operation are almost identical; the same curious conglomerate of stalwart humanity from all tongues and peoples is to be found. In the course of my pilgrimage I visited Cleary, Fairbanks, Dome, Vault and Coldstream Creeks, but I do not intend to detail or arrange my observations. It may suffice to take incidents here and there, to mention typical scenes, and to give a general description.

At Cleary City only had I use of a place of worship, for that is the only creek which possesses one. Last winter the Presbyterians built a little church, which is also used as a school and a reading-room, and took their man from Chena and put him at Cleary; but since the early summer the services have been discontinued, owing to the transfer of the man to Fairbanks. At Dome Creek I used the dining-room of "The Grand Hotel" (we are becoming very up-to-date in the Tanana now), and at Fairbanks Creek I used the "Social Hall," which is a large tent designed for dancing. All the creeks have "cities" on them, except



The broad, well-engineered government trails that are being built all through the Tanana camp

Fairbanks Creek, where special conditions have prevailed, and in most cases the "city" has gone ahead of the creek in development. The latest "city" is Vault City on Vault Creek, where also is the latest post-office in Alaska, and four stores, and I know not how many saloons; though as yet the creek has produced nothing, and, in fact, pay has been discovered only on one or two claims. "The mercantile business," as it is termed here, is overdone in the entire district. There are too many men trying to live off the miner. Competition is so severe this year that prices have been cut on some articles almost to "outside" prices, which means far below the point of possible Alaskan profit. Vault City is very new, too new to have families in it. While I was writing a few notes in the post-office the postmaster sprang up and said, "By George, there's a kid! That's the first kid I've seen in Vault City." Then, after a pause, "that makes me think of my little chap outside"—and my heart went out to him.

In preparing for a service the procedure is much the same on all the creeks. First, notices are tacked up in public places, and then a house-to-house visitation of the town is made, and then a cabin-to-cabin visitation of the creek, with detours to any spot where men may be seen working. Usually the invitation is courteously received; sometimes too

well received, for there is a suspicious alacrity in saying, "We'll be there!" which experience has told me augurs ill for actual attendance, especially if accompanied by any trace of Hibernian accent. One man and one man only, told me, "I never go to church," with gruff resentment. "Well, I trust there is no harm in giving you the invitation; and there are exceptions to all rules, you know. I wish you would make an exception to-morrow night, but it's for you to say." "All right, sir," was the somewhat mollified response, "maybe I will"; but he didn't. Said another man, "I ain't got no money; you don't want me there." "I do want you there, and I don't want your money," I say; "there will be no collection." I never take a collection on the creeks, by reason of this very thought in the minds of many. Here are two or three Canadians, and they want to know, "What sort of church?" One becomes quick at catching nationality from speech in these cosmopolitan camps, and I answer, unhesitatingly, "English Church," which is the name our communion goes by in "the upper country," as we call the Klondike. "That so?" they say; "we'll sure come"; and they came. And it would have done you good to hear them join in singing "Onward, Christian Soldiers." One of them told me afterward that the last time he sang that hymn was in St. Paul's Cathedral, when he was returning from the



The newest "city" and the newest post-office in Alaska—Vault City on Vault Creek

Boer War. I had read about that great service of thanksgiving, and have often thought that the Christian battle-song sung by thousands of volunteer veterans led by massed trumpets, rolling and reverberating under that majestic dome, was perhaps the most stirring burst of music the world has ever heard. (And how tame and finicky all other settings are compared to Sullivan's! I always have a feeling of personal injury when I hear any other setting.) Another group consists of Slavs, and they listen respectfully to the invitation, but one is not sure that they understand; and here are Germans, and here Finns, and so it goes as one passes from claim to claim. Here is "The Russian Kid," with a broad smile on his broad, flat face, and he really would have attended but that he happened not to be sober when the time came.

Stepping out of a cabin as I pass is a hard-featured, gaily-attired woman, and I lift my cap and stop and give her an invitation, to the amusement of a group of men around a windlass, fifty feet away. "Say, doctor," one of them inquires when I have asked them to come to the service, "did you know who that lady was you was speakin' to?" "No, and I don't care; I invited her to come to church to-night, and I hope she'll come." "That's a well-known character," he persisted, with a malicious twinkle in his eye, "that's Kitty,

the —."

"I don't care who she is," I reply. "I follow Him Who said He came not to call the righteous, but sinners, to repentance. And I don't know that she's much worse than those who made her what she is and keep her what she is; maybe there's some of you in that boat. I've got something to say to all of you to-night, and I hope you'll come."

Quite commonly I was asked, "Why, is to-morrow Sunday? I thought this was Friday"; for days of the week make no difference on the creeks. The most frequent excuse is lack of clothes, and now that there is an attempt at "Society," even on the creeks, this is really a great obstacle in the way of getting the miners together. The women will put on all they have, for the occasions when they may display themselves are not very numerous, and that has a tendency to bar out the overalls and sweaters. Said one man to me, "I've got nothing but what I stand up in, for my partner upset the poling boat coming down from Tenderfoot. I wouldn't go to a dance in this rig, and it looks like a man ought to have as much respect for church as he would have for a dance"; which is a difficult plea to answer. I would try to be sarcastic: "It's too bad about your clothes; there'll be nothing but the swells and the aristocracy of the creek there, and it's too bad you can't come—it looks to me that if I can come and preach in corduroys, you might



DOMÉ CITY ON DOMÉ CREEK

come and listen in a sweater"; which was only so far disingenuous that it ignored the vestments. I think he really wanted to come; he told me he used to sing in a choir in Tacoma; but he didn't come. The lack of clothes kept many away on every creek I visited. It is not so in the remoter districts; it used not to be so here; but around Fairbanks we are getting awfully civilized and sophisticated, and the old lines are drawing just as they are drawn outside. One cannot but be glad to see men bringing their wives and children to their temporary homes on the creeks; one recognizes, joyfully, the healthier atmosphere that good women always make, and there are some of the best women in the world in Alaska. But Society with a capital "S" is a very mixed thing, and sometimes a very funny thing, in any mining camp. I often think of a song I heard last winter on a graphophone at Coldfoot, with as aristocratic an audience of Kobuks and Koyukuks squatted on the floor as a man could wish to see—fine old aboriginal families all of them—enormously, though quite unintelligently, amused as the raucous voice screeched out a chorus:

"Oh, my! this social ecLAT,

So many women don't know where they're at."

A prize fight was in progress just across the street in a saloon, while I was holding service on Dome Creek, and the spieler would come out every now and then and set forth the attraction within. In the pause after the second lesson we heard, "The boys are now dressing!" and during the sermon, "The first round is now about to begin!" Prize fighting is the favorite amusement with the miners here, as I suppose it is in all mining camps, and I am open-minded enough to think that if fairly conducted it might be considered a comparatively harmless amusement, when one remembers that the only alternatives are the gambling tables and the dance halls. Saloons have been given free swing in this district, and gambling goes on openly without the slightest interference from the Federal officials. On Cleary Creek there are nineteen saloons, in most of which some sort of "game" is conducted, and in connection with many of which lewd women are employed.

It is a curious thing that while Nome and Fairbanks are under the same laws,

in the former place public gambling is entirely suppressed, while in the latter place it flourishes unrebuked. In the olden days the kings claimed the power of "dispensing" with the operation of laws that did not suit the royal convenience, and it seems that Federal officials in Alaska exercise, if they do not openly claim, the same prerogative. Six months ago I drew the attention of the Attorney-General to the state of affairs in this district contrasted with Nome, from which place I had just returned; and I had in reply a note of polite thanks, and polite assurances which meant about as much as the thanks. The situation is unchanged, and I have found no one, so far, who can read my riddle for me—why under the same code and the same administration, public gambling should be suppressed in Nome and permitted in Fairbanks? The Attorney-General could not tell me; the local officials can give me no intelligible answer; does anybody know? Public opinion has nothing to do with it, for public opinion at the time was opposed to the closing of gambling at Nome as much as it is here. Public opinion in any mining camp, I judge, is opposed to anything that seems to threaten the loss of a dollar's trade. And what has public opinion to do with the enforcement of the plain Federal statutes, anyway? "You could not get convictions," said one official to me. "You don't have to get convictions," said an official of another district to whom I repeated the conversation. "You can close 'em up on acquittals just as well as on convictions. In fact, as soon as they know the officers own business they will close up of their own accord." And I believe that to be true. They don't "mean business." The harm and the evil and the suffering that come from this unrestricted open vice I could dilate upon at length, but it is unnecessary. Everyone admits it.

The usual attendance at the services was from thirty to forty, most of them men, but a fair sprinkling of women. The familiar hymns selected were always

joined in heartily, though only once did we have the advantage of instrumental leading. More attentive congregations no one could wish for. Any clergyman likes to preach to people who do him the compliment of fixing their eyes on him. When one thinks of it, that is about the best compliment that a congregation can pay to a preacher. There is an alert intelligence about these mining congregations that demands and appreciates the best that can be given them. No man could make a greater mistake than to talk down to such congregations. They put a man upon his mettle. And one goes one's way hoping that at least some word has stirred some heart to higher feeling for life and its responsibilities. Occasionally there comes a cheering indication—or so one interprets it—that such is the case. On Fox Gulch, where one takes the train when returning from Dome Creek, I dropped into a little eating shack to get some lunch. "Ain't you Deacon Stuck?" inquired the proprietor. I admitted it, for so is the archidiaconal dignity abbreviated here. "Then you don't pay for nothing in this house. No, sir! I heard you preach a sermon the last time I was in town and I'll bet I can repeat that sermon *verbatim*. Yes, sir! I'll bet money on it." And he proceeded to give me my text and I was afraid he would indeed preach me my sermon. And the good fellow insisted that I enlarge my fifty-cent lunch of a cup of coffee and a piece of pie to a "regular dinner" at a dollar. "Which, I trust, I may be permitted to mention," as George Borrow says in *The Bible in Spain*, "with decent triumph in the Lord."

The mere walking over the trails and the hills was a delight. The weather was bright and clear, and in passing from creek to creek I would climb the intervening heights instead of skirting them, for the sake of the view. The Pedro Dome, from which Dome Creek descends, is the highest point in this district, and I had looked forward to climbing it ever since I started out, and had hoped and hoped that the day would be

clear. And the day was unusually fine and the air remarkably clear. I wonder whether anywhere in the world is a view grander than that which I had from the Pedro Dome! Far to the southwest rose Mt. McKinley, or Tenáli, as the Tanana natives call it, 160 or 170 miles away as the crow flies, yet dominating the whole scene. The whole scene?—nay, dominating the whole earth, it looked to me, as it shimmered in its pearly beauty and grew clearer and brighter as I gazed. What a glorious, broad, massive uplift that mountain is! Yet, in reality, how faint that distant gray outline! Do but withdraw the eyes a moment and fix them on some other point of the landscape and you must hunt for McKinley again. But, once found, it grows and clears and defines itself until you wonder that you had to hunt for it. I have heard people say they thought they had seen McKinley. No one who has ever seen that mountain will doubt having seen it. The Mississippi is not so truly the father of waters as McKinley is the father of all mountains. It is not a peak, it is a region; a region 20,000 feet high, of rock and

snow. I think there is enough substance in Mt. McKinley to make all the mountains of all the eastern states and then leave enough over for Pike's Peak and Ranier. Sweeping away from McKinley to the southeast the whole of the Alaskan Range revealed itself: Mt. Hayes, Mt. Kimball, the Twin Gables; and all the lesser peaks. And stretched between me and them was the spacious Tanana Valley, with just enough snow upon it to diversify its surface and throw into relief its gloomy spruce forests, while here and there, for many miles, I traced the windings of the yet-open river. Oh! it was a noble scene—and I was foolish enough to try to photograph it, turning my camera upon McKinley, though I knew perfectly well that there would be nothing on my film. Will the photography of distant snow mountains ever be within the range of the art?

All told, I covered about 100 miles in the two weeks that I was gone, not counting the trampings to and fro on the creeks; and the memory of that hundred miles with a pack on my back will always be a pleasant chapter in my Alaskan experience.



LOOKING DOWN ON DOME CREEK

REV. WILLIAM CABELL BROWN, D.D.

BY THE REVEREND JAMES W. MORRIS, D.D.

THE announcement that the Rev. Dr. William C. Brown has returned home for his well-earned furlough gives a fitting opportunity to review the career of this distinguished missionary of our Church in southern Brazil.

Born in Nelson County, Va., during the distressing period following our Civil War, he was not able to secure the advantages of a collegiate education, but he did what was in many ways better than go to college. With the persistence and determination characteristic of the man, he trained himself thoroughly in the courses usually covered at college, and at an early age was appointed a master at the Episcopal High School near Alexandria, Va. This position he retained until he entered the Virginia Seminary. But during all the years of his teaching at the High School he was an ardent and methodical student, spending many hours each day upon some chosen branch. So that when he entered the seminary, in 1888, there was no college-bred man in the institution that was more thoroughly equipped than he.

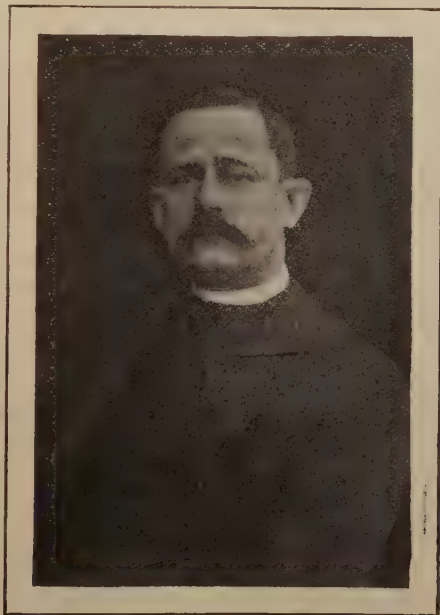
Dr. Brown's first intention was to pursue the profession of law, but the call of God came to him and in loyal obedience

to it he began his preparation for the sacred ministry. The class to which he belonged is noted in the annals of the famous old Virginia Seminary. Its beautiful Christian spirit, its noble devotion to the missionary cause, as well as its unusual intellectuality, made it a notable class. Out of it went William Cabell Brown and John G. Meem to

Brazil; James Addison Ingle and Robert K. Massie to China. W. F. Smith, now of Winchester, Va., was also accepted for Brazil, but for providential reasons failed to get out to the field.

It was said by a venerable professor of the Virginia Seminary that in all the years of his incumbency, covering more than a quarter of a century, he never had under him two abler or more faithful students than James A.

Ingle and William C. Brown. He considered them among the first men the seminary had ever graduated. Ever since the old days of the High School, when Ingle was a pupil and Brown a teacher, these two had been close friends. The seminary experiences of fellowship, of course deepened this affection. They set their hearts upon working together in some foreign mission. They chose China, and planned to spend their active life for the Master in that needy field. But, when



most urgent calls for men came from Brazil, Brown, with habitual self-forgetfulness, abandoned his cherished plans and offered for this new enterprise.

The two friends never met again after their parting on Seminary Hill. Seas and lands then, and death's silent flood now, break for awhile their fair companionship; but the tie of fraternal love that unites such noble souls awaits re-knitting in the fields of higher and happier service.

It was in the autumn of 1891, shortly after the conclusion of the seminary course, that the missionary party, consisting of Dr. Brown and wife, the Rev. John G. Meem and Miss Packard, sailed for Brazil. Dr. Brown's missionary career of fourteen years is well known to the Church. He mastered the Portuguese language with the thoroughness that marks all of his intellectual work, so that he to-day speaks it with the fluency and accuracy of a native Brazilian. With the aid of the Rev. A. V. Cabral, our oldest Brazilian presbyter, he translated most acceptably our American Book of Common Prayer, thus conferring an inestimable boon upon the growing Brazilian Church—indeed, furnishing an indispensable auxiliary to its permanence and progress. Latterly, Dr. Brown has been a valued member of the committee of scholars invited by the American Bible Society to revise and perfect the translation of the Scriptures.

But without doubt, the most valuable work done by Dr. Brown in Brazil has been in connection with the training of our candidates for orders. At the beginning of the small theological institute in Rio Grande he was put in charge, and thus has had a principal part in the training of the men who are now entering the ranks of the native ministry. One of these men is already in deacon's orders, and three more were to be ordained this autumn.

Dr. Brown was peculiarly fitted for this important task, both because of his exceptional intellectual gifts, and because of his unusually forceful and at-

tractive personality. It is an incalculable blessing to the Brazilian Church that the first recruits for the ministry from the field should have had the opportunity to receive such strong, safe, conservative teaching. It will largely set the pace for future generations and fix the character of succeeding candidates for orders.

Our faithful missionary has been appreciated and honored at home. Not only was he made a Doctor of Theology by the University of the South at Sewanee, but also the House of Bishops, meeting at San Francisco, chose him to be the first Missionary Bishop of Porto Rico. This latter high honor he felt in duty bound to decline.

BISHOP WHITAKER IN CALIFORNIA

BISHOP WHITAKER, of Pennsylvania, spent his holiday this past summer in visiting the western coast, much of which was familiar to him in the days when he was a missionary bishop in Nevada, before his translation to Pennsylvania in 1886. Commenting in a private letter to a friend upon his stay in San Francisco, Bishop Whitaker says:

"I have seen Bishop Nichols, and am delighted with his faith and hope and courage, all of which have been much increased by the gift of the splendid site for a cathedral, of which you have doubtless read in the Church papers. It is certainly the finest site in the city, and a cathedral there would be of very great benefit to the work of the Church in San Francisco. There is no site in New York which so commands the surrounding city, as does this one which the Crockers have given.

"The spirit of the Church people here is admirable, and, if the Church at large will do for the Church in California what the country has done for the relief of San Francisco, then a few years hence will see the Church in California stronger than it has ever been."

NOTES ON OUR WORK IN CUBA

BY ARCHDEACON STEEL

ON Wednesday, November 21st, Bishop Knight returned to Havana, after a summer's hard work in the States devoted to the raising of funds for the work here. He was met at the dock by all the city clergy and a goodly number of the laity. He was accompanied by the Rev. W. W. Steel and his family.

At last the work on the new Havana church, the pro-cathedral, has begun. It has been delayed many months on account of a former tenant of the property, who was unable or unwilling to give possession. This matter has been settled by the intervention of the courts, the former buildings have been demolished, and ground was broken for the new building December 10th. This will be the second non-Roman church in Havana, as the Presbyterians have opened their new building.

The Cathedral School for Girls, in the Vedado, Havana, has quite outgrown its old quarters, and been obliged to move into larger and better ones; and now it has become necessary to rent an adjoining house also, so rapid has been the growth in its new quarters. The attendance has nearly doubled since the beginning of the term.

At Holy Trinity Chapel, Havana, the pro-cathedral, the congregations are very large, quite taxing the capacity of the room in which the services are held. There is a large volunteer choir of men and women, a branch of the Woman's Auxiliary, a chapter of the Brotherhood of St. Andrew, and various other guilds for church work. The roll of communicants now numbers more than two hundred and fifty. In the same chapel the Rev. Esteban Morrel holds services in Spanish every Sunday—an early celebration, and a night service. The night congregation is very large, and is composed of men for the most part. He has presented for confirmation a class of twelve, and has in preparation another

which will number some twenty-five or thirty.

The thatched roof of the little house at Bacuranao has been so injured by the rain and the hurricane that a man could easily crawl through it, and it is almost impossible to hold services there. We need a good chapel here at once, and if we had it we could take possession of this little pueblo, where there is no place of worship, and the people are more than kindly disposed to the Church.

Work upon the new church building at La Gloria has been greatly delayed because of the severe illness of the contractor, but unless something unforeseen occurs it will be completed in a few months. We should have a clergyman here at once, for although the village is small there is a work to be done in it which the Church alone can do. At present Archdeacon Sturges is giving it such attention as he can, but this is entirely inadequate to its needs. Living as he does at Camaguey, it is impossible for him to get over here except at long intervals.

At Camaguey, Ceballos and Bartle Archdeacon Sturges is holding services with large and growing congregations. Some semblance of reverence is beginning to take the place, at our Spanish services, of the former noisy curiosity. But this kind of work is proverbially slow, and to the worker in the midst of universal irreverence and the universal ignorance, the slowness with which the results come is agonizing.

In Guantanamo there are now two schools in active operation. The "Brooks Institute" has quite outgrown its present quarters, and it has become necessary to rent an additional house. Both are filled with pupils, and others have to be refused entrance for lack of room. This work is under the direction of the Rev. Jose-Maria Lopez-Guillen, the deacon-in-charge. He is holding services in English and in Spanish, and the tempo-

rary chapel is already too small for the congregations. The other school, which is for colored pupils, was opened on October 1st with but five pupils, but now there are thirty-two and there is a constant increase. This school is under the direction of Mr. Sherwood, a Jamaican.

The Rev. M. F. Moreno is working steadily at Bolondron, and his new school is progressing favorably. He is expecting to open a new mission in that neighborhood, probably at Santa Clara.

The work in a school is always monotonous and very trying, both to soul and body. This is the experience of all the clergy who have such charges, but they are all most faithful and cheerful; and of these, none is more so than the Rev. C. W. Frazer, at Jesus del Monte, Havana. He is a thorough Churchman, and under his wise and churchly teaching the pupils are rapidly developing on the right lines. This school is more than holding its own; it is the mother school, or at least the oldest of all our schools in Cuba.

The late hurricane seems not to have materially damaged our property in Cuba, but St. Luke's chapel at Columbia on the Isle of Pines lost its belfry and part of its paper roofing. The roof has been repaired, and the belfry will be replaced as soon as possible. On the First Sunday in Advent services were renewed on this island and the congregations everywhere were very large.

A FAITHFUL LAYMAN

BY the death on October 27th of Herbert W. O. Margary, the Mission of Holy Trinity, La Gloria, lost its father, and the Church in Cuba a faithful son. Such a man as Judge Margary would count for much anywhere, but particularly here in a foreign field. He was a devout and life-long Churchman, a helper always, generally a leader in the Church's work.

Born in London in 1833, his fortunes led him successively to Vancouver, Oregon and Idaho. In the latter state he served upon the bench and was an active

helper of the first missionary in the region around Bois . In 1867, when Bishop Tuttle was made Bishop of Utah, Idaho and Montana, he "found Mr. Margary one of the best-informed Churchmen in Bois ." Removing to Florida in 1885 he identified himself with the Church and its work, and toward the close of his days became one of the first of the American colonists at La Gloria, Cuba, taking an active part in all the struggles of that brave colony. As soon as it was possible to begin a mission there, Judge Margary became its most earnest and efficient supporter and its natural leader. He was the senior warden and the lay-reader, sometimes its secretary and treasurer, often its sexton. Work was begun on a small chapel last spring. It was the one wish of Judge Margary's heart to see the congregation in possession of this little church, but he was permitted only to see the plan and the beginnings of the building.

About three weeks before his death he was taken to the Civil Hospital in Camaguey, but little could be done except to ease his pain. At last, upon his urgent request, he was taken back to die in La Gloria, and there at the end of a most trying journey, once more among his own people and in his own home, on the very morning of his return his spirit passed.

It was not the people of the Holy Trinity Mission only, but the town of La Gloria, to which he had been a father, which buried him the next morning. The service of the Church of his life-long love and devotion was said by Archdeacon Sturges in the little "palm shack" which the mission uses for its worship, and his worn body was laid in the cemetery on the hillside to await its renewal and glorification in the resurrection. The mission of the Holy Trinity is bereaved indeed, for the Lord has taken away its leader from its head. But it is good to have known one of those strong souls who believe in the Kingdom and are before all else loyal and patient servants of the King.



ST. PAUL'S CHURCH, OKLAHOMA CITY

OKLAHOMA'S PROBLEM

BY THE REVEREND J. M. D. DAVIDSON, D.D.

IT is doubtless generally known that the population of Oklahoma and Indian Territory approaches 1,200,000 white people, besides the Indians and Negroes, of whom there are probably 300,000 more. The white population not only represents every state and territory of the Union, but the very best elements of the communities from which they come. Intelligence, youth, courage, ability and determination are the characteristic qualifications brought here by the settlers who for the past seventeen years have been, and still are, pouring into this rich and fertile country. Very few of these people come comfortably equipped to stand the strain of working and waiting till the results of their labors begin to come back in financial returns. But this very struggle is one which develops the sturdiest type of citizenship, and marks this as a commonwealth formed and equipped along the

lines of the best American traditions and ideals.

The rapid development of the territories since they were opened to settlers, while astonishing, is of a most substantial character. The climate and soil are adapted to different products not usually found in abundance in the same latitude. This insures crops of some kind, and ordinarily, of *all* kinds of produce each year. This fact has drawn here a population representing, not only the agricultural class, but all other industries and lines of commerce involved in these conditions.

By this means many flourishing cities and towns have grown up, among which are at least seven having a population of over 10,000, and as many as thirty-five with a population between that and 2,500. These are all important centres of distributing, commercial or manufacturing interests, or of coal, gas and oil



The old church building which it is proposed to purchase and remove for chapel purposes

outputs. They all furnish centres of opportunity for Church work and growth unsurpassed in any missionary field on the continent. Great is the need for men and means to carry on this work.

In no new or rapidly-developing city is the Church able, unaided, to keep pace with the material and commercial growth. The incoming population bring no large means; they find the struggle a critical one for the first few years of their residence. Capital is indeed brought in from the outside, but only rarely is it consecrated, or an adequate percentage of it available for Church work. Religious growth is fostered, and progress proportionate to that of other interests made possible, only by wise and generous help from outside. It is so among the various religious bodies; it is so in the work of the Church, where adequate progress is made at all.

To present one signal illustration of the situation as thus outlined: Oklahoma City, the metropolis of the new state, situated near its centre, now numbers a population of easily 30,000. The history of the growth of this city, now only seventeen years old, is almost a

fairy tale; and yet nothing could be more logical or inevitable, under the circumstances. The nearest cities of considerable size are Dallas, Tex., 200 miles, and Kansas City and St. Louis, respectively 400 and 500 miles distant. The exigencies of modern trade require a distributing and commercial centre for the vast country represented by the new state and the country immediately contiguous. There has never been any "boom" in connection with the growth of Oklahoma City. Its advantage has been chiefly its central location, and the efforts of a few clear-headed men who by applying the kind of energy needed have built up the metropolis called for by the development of the twin territories. The result is this bright, active city, whose continued growth, even if maintained at much less than its present rate, will give it a population of from 60,000 to 75,000 at the next census, as against the population of 10,000 reported by the census of 1900. It is doubtful if there is a city in the country that is maintaining as steady and proportionately as large a growth as that represents.

All this is stated simply with a view to presenting the nature of the opportunity and the problem that confronts the Church. Two years ago the church building of the parish—the second one to be built since the starting of the city—was found to be inadequate, and a bold venture of faith was determined upon. The old church and site were sold, a new and advantageous site was secured, amply large for all the future needs of the parish. Upon this site was erected the present beautiful and commodious stone structure, the desire being to provide a dignified and adequate plant for the future work of a parish destined to become the fostering mother of other missions and parishes throughout the city, as well as a centre of influence and leadership in Church work through the entire missionary district. To do this strained every nerve, and when completed gave to the parish a plant worth \$25,000, upon which rested an indebtedness of approximately \$10,000. The terms of this obligation require the payment of \$1,200 every year with interest, which involves as heavy a burden as the parish is able to carry.

And yet there is crucial need for other and further investments of faith, effort and means, if the Church is to hold her own. One of these needs is the purchase of land in the southern, northwestern and northeastern parts of the city, where the growth is such that chapels or churches will be soon called for. A chapel at Capitol Hill and at Putnam Park are needed now to accommodate the needs of these growing suburbs. The importance of securing land, in view of the constantly increasing prices of real estate in rapidly growing parts of the city, needs no argument. Our former church building is still standing and in good repair, but has passed out of our hands. It is proposed to purchase this with a part of the funds now being contributed, and move it to Capitol Hill. This would give us a better property at less expense than we could secure by building anew. One thousand five hundred dollars will buy and move the

church and \$300 more would equip it. We have the refusal of the property.

Another important need is the finishing and furnishing of the chapel built last year for the colored people of the Redeemer mission. And finally, there is the need of a parish house for St. Paul's Church, where the parish activities can be carried on, and mission work find its centre of radiating influence. At present the parish has no place which answers this purpose, and is unable to provide for it; on which account it is vitally handicapped in its work, and is losing opportunities every day of coming into closer touch with the fresh and promising life of the growing city. A fund is greatly needed which at the least will enable the parish to put in the basement or first story of a parish building, to be finished later, which partly-finished structure can be covered and used as a parish workshop for the present. Thus the parish would be enabled the sooner to emerge from the parochial stage and become a centre of missionary work and zeal for the entire city and state. To sum up: A fund of \$15,000 or \$20,000, available for the purchase of land and the erection of at least one chapel, to finish and furnish the Redeemer chapel, and to build at least one story of a parish house for St. Paul's Church, would mean just at this time more than three times that sum would mean three years later.

This is one signal opportunity to plant the banners and work of the Church firmly in the soil of the new state.

Similar opportunities, proportionately just as vital, exist in the other cities and towns of the new state. There is not space here to describe each of these, though many are most interesting, such as the new cities of the coal and gas fields, and the centres of work among the Indian tribes, many of whom are noble people, and destined to become identified with the best life and citizenship of the new commonwealth; the story of it all, if told, would make a study in the worthiest phases of American history-making.

CONVENTION OF THE CHURCH STUDENTS' MISSIONARY ASSOCIATION

FROM the standpoint of practical usefulness the twentieth convention of the Church Students' Missionary Association, held in Philadelphia, December 4th to 6th, 1906,

was one of the best in the history of the association. The heavenward aspect of all our work for God—the opening thought in the quiet hour conducted by Dean Robbins, with which the convention began—seemed to give a ringing note of hope to all that was said, in spite of some discouraging facts revealed by speakers and delegates.

This spirit of hopefulness was further emphasized by Dean Groton when, in his address of welcome on behalf of the Philadelphia Divinity-school, he said that the

C. S. M. A. must make its appeal to all, because of the youthful enthusiasm of its members and their determination to achieve success in a hard task. So, too, Bishop Whitaker, in welcoming the convention on behalf of the diocese, in an admirable address upon the characteristics of the true missionary, showed how in the Gospel message alone there is hope for the dependent peoples of the world. It was inevitable that with such opening addresses there should be an expressed determination in the convention that the future work of the association should excel its past, and that the field should be more fully and more devotedly manned.

The 120 delegates, visitors, and speakers, came from twenty-seven educational institutions, including preparatory schools, colleges, seminaries and deaconess training-schools.

The conference sessions and general services provided for the systematic presentation of



Convention of the Church Students' Missionary Association 37

missionary work in the city, the nation, and the world. The Rev. R. L. Paddock, of New York, and Mr. Clinton R. Woodruff, of the National Municipal League, spoke upon certain aspects of the city problem, Mr. Paddock

dealing particularly with the relation of the city parish to rich and poor, and Mr. Woodruff emphasizing the responsibility of Christian men for the promotion of civic righteousness.

The Rev. Dr. Tucker, secretary of the



38 Convention of the Church Students' Missionary Association

Canadian Church Missionary Society, and Bishop Francis of Indianapolis, made stirring addresses upon "The Student and the Nation," and on the following day conducted an interesting conference upon what students might do to further the Church's work in the home land. Dr. Tucker told how Canadian colleges and seminaries have adopted the plan of sending undergraduates into the mission fields of the Canadian Northwest for summer service, and Bishop Francis said he would gladly welcome men from American institutions, just as Bishop Horner has welcomed students from the General Theological Seminary for summer work in the District of Asheville.

The closing addresses of the convention were made by Bishop Griswold of Salina, and Bishop Woodcock of Kentucky, on "The Student and the World." Bishop Griswold showed how very small is that conception of our Christian privilege which rests with the salvation of our own individual souls; he told of Satan's offer of the world and its charms, and the special allurements he thus offers to students; and he asked the students present to make their choice like men and leave the results in God's hands. Then Bishop Woodcock asked those present if they could really think that they had any right on God's earth unless in some way that earth was being bettered by their existence. He showed the meanness of that conception of life which rests content with "creeping into heaven" by the smallest, pettiest amount of good that one can do. He spoke of the vision before each of us—God's vision. He told how that vision must vary according as we approach it from the standpoint of Faith, and of Profanity, and of Curiosity. He showed how the smallest mission in the Church today is bigger in its possibilities than the biggest man the earth can furnish. So he closed with an appeal to all those who had had the privilege of attending the convention to go back into their work with the desire to rest content with

nothing less than the entire life consecrated to that big service, wherever its place might be, where God shall call us to fight our fight for Him.

Other sessions included intensely interesting discussions of practical problems of work abroad as seen by two missionaries, the Rev. B. L. Ancell, from China and the Rev. A. W. Cooke, of Japan; a model mission study class to illustrate how the present progress of the Kingdom might be made an absorbing topic of volunteer study; and conferences upon work to be done in colleges and preparatory schools, and in divinity-schools.

The brief business sessions received interesting reports from the general secretary, showing a year of continuous work in visiting colleges and other institutions to enlist men in the enterprise, and from the Rev. D. T. Huntington, who for eleven years has been supported by the association in Central China. The report of the treasurer showed that while funds for the maintenance of Mr. Huntington had been forthcoming in generous amount, there was a deficit of \$416.10 on the general work.

After careful discussion it was decided to ask the Board of Missions to relieve the association of responsibility for the support of Mr. Huntington, in order that effort may be concentrated on the special work of securing men for the field.

The association will meet next in December, 1907, at the General Theological Seminary, New York.



A RECTOR who read the account of Bishop Schereschewsky to his congregation writes as follows: "It may interest you to know that after the morning service yesterday, the principal of the public school here asked me lend him the notice you so kindly sent of Bishop Schereschewsky, in order that he might read it to his children this morning as a type of the nineteenth century hero."

RELIEF THAT HAS RELIEVED

BY ARCHDEACON JOHN A. EMERY

MORE than eight months have passed since the earthquake shook the great city by the Golden Gate as it had never been shaken before—and since the fire that in fifty hours swept away the surplus wealth of fifty years' accumulation, and left a fourth of the city in ashes. Never before in the history of the civilized world has there been such a disaster, never before such an outpouring of sympathy and such substantial relief as came from every state and territory of the Union to the community that had been so sorely stricken. The loss to the Church was, in proportion, even greater than that to the business section. Magnificent contributions to the Bishop's Church Relief Fund began to flow in a golden tide from every diocese and missionary jurisdiction of the American Church, almost as soon as the wires had carried the news of the disaster.

For three months a commission of California clergymen has been in the East in response to a request from the General Board of Missions, aiding in the effort undertaken by the Board to raise a fund for the rebuilding of the churches and institutions that were ruined, in order that the Church work on the Pacific coast might not be retarded, as it surely would be if the rebuilding was left to the members of a diocese that had undergone such losses in its see city. Now that this commission has returned home, and before we know the result of its labors, it seems fitting that a statement should be made of what has been done up to this time with the Relief Fund, which is separate and distinct from the Building Fund.

In round numbers to this date the bishop has received \$152,000—a wonderful sum to have come unsolicited—accompanied with prayers and messages of cheer, and nine-tenths of it placed in the hands of the bishop to be used at his discretion.

From the very first moneys received,

certain sums were placed in the hands of the city clergy to aid members of their congregations who needed immediate help. More than \$4,000 has been expended for general relief.

Seven churches within the city limits were damaged more or less by the shock and five outside the city. All of these have been put in thorough repair at a cost of over \$12,000. The Church Divinity-school, the Maria Kip Orphanage and the Old Ladies' Home were badly damaged. To rehabilitate them so that they could carry on their work has cost \$20,000.

Five churches besides the Good Samaritan Mission were ruined beyond all repair. Grace Church is putting up a temporary building upon the site given for the bishop's church, the vestry paying for it from its own funds, but temporary buildings have been provided for all the others at a cost of \$12,000.

For the temporary Diocesan House, for a home for the staff of the Good Samaritan Mission, and in aid of the Seamen's Institute, \$10,000 has already been expended, and a loan of \$15,000 promised to the latter to enable it to secure permanent and adequate quarters for its work, so important in this the greatest seaport on the Pacific Coast.

Ten of our clergy were burned out and lost all. Five of them were married. To aid these to rehabilitate themselves over \$7,000 was allotted, in addition to the sum of \$5,500 that came to certain ones as specials.

Other specials to churches, institutions and societies to the extent of \$11,000 must be deducted from the total receipts, together with more than \$3,000 sent to the bishop for a confidential fund.

Postage, express charges on packages, boxes and barrels from the country over, payments to the *Pacific Churchman*, on account of copies sent to every known contributor to the fund, and the expenses of the commission to the East have taken

\$2,450, but attention is called to the fact that five months ago Mr. William H. Crocker, the treasurer of the fund, arranged to loan a portion of it, while reserved for future use, at such a rate that the interest received will cover this entire expense account, so that out of every dollar contributed by the Church for relief one hundred cents goes to that purpose.

One item is mentioned last—that of the sums used for Church sustentation. Add to these ruined churches the ruined homes of a large majority of their members, the destruction of their places of business, the loss of income, and it can easily be realized that, after the temporary houses of worship have been provided, something must be done to eke out the salaries, not only of the clergy, but of the workers in the various institutions whose revenues are impaired. This has required already an expenditure of about \$6,000; it will call for just about \$1,000 a month for the next three years.

This, then, is the summary in round numbers:

Total receipts of the Relief Fund.....	\$152,000	
<i>Expenditures.</i>		
General Relief.....	\$ 4,000	
Repairing churches.....	12,000	
Repairing institutions.....	20,000	
Temporary churches.....	12,000	
New buildings.....	10,000	
Clergy Relief.....	7,000	
Specials to clergy and others..	5,500	
Specials to churches, institutions and societies.....	11,000	
Confidential Fund.....	3,000	
Sustentation, churches and institutions	6,000	
		\$90,500
		61,500
Less loan to Seamen's Institute.....	15,000	
		\$46,500

Ninety thousand dollars is a large sum to have expended in seven months, but what has that expenditure accomplished? The inmates of the Maria Kip Orphanage and of the Old Ladies' Home are safely and comfortably housed for the winter. The Divinity-school was enabled to open for its regular fall term on the appointed day. Diocesan headquarters have been re-established and a home provided for the staff of the Cathedral Mission of the Good Samaritan and for the city missionary and his family. The

burned-out clergy of the city have been aided to replace their losses in part, and hundreds of Church members have been aided in their hour of need. The damaged churches have been put in thorough repair, and the means provided to erect a temporary building for every parish whose church was temporarily destroyed. There is no congregation in San Francisco to-day but has a home either complete or building.

This is the brave side of it. There are no words adequate to tell of the work of the bishop during this period, of the courage, the unflinching efforts of nearly all of the city clergy during these trying months; of their efforts day by day to seek out the members of their scattered flocks, to visit the sick, to carry comfort to those who have suffered so severely, to rally the faithful around the temporary altars in the fifty very temporary buildings. The ashes were hardly cold of the churches once so dear before services were resumed in the plain wooden structures that to-day house half our congregations.

These churches of San Francisco contributed forty per cent. of all the revenues of the diocese for diocesan expenses and the work of Church extension, both for the diocese and for the general Church work. What can they do now, what *could* they do, if the members who have suffered so heavily were called upon to replace the material loss of \$650,000 which the Church has suffered? How can the salaries of bishop, of city clergy, of missionaries, be met? How can the institutions be maintained and the great work of the Master be carried on unless the further help suggested by the General Board of Missions be forthcoming, and the Church at large comes to the rescue and rebuilds for the Church in California? The Relief Fund makes *existence* possible for the next three years. The Rebuilding Fund, raised and expended, means a new life and a stronger life, not only for San Francisco, not only for the Diocese of California and for the Pacific Coast, but for the whole Church in America as she grasps this opportunity.

A YEAR'S WORK IN MEXICO

BY THE REVEREND FRANCIS B. NASH

THE writer commenced his work in Mexico, November 19th, 1905. Appointed by the Board of Missions on the nomination of Bishop Aves, his field was defined as the mission to Aguas Calientes, San Luis Potosi and Tampico, all those cities being on the branch line of the Mexican Central Railway from Aguas to the Gulf.

Arriving in his field he found his assets for work consisted of a few prayer books left at San Luis as the only memorials of the wrecks of a former attempt to establish American churches there and at Aguas. There were no organizations, no chapels, no musical hymnals, practically nothing whatever to come to but the foreign colonies, and a partial subscription made by the Rev. Mr. Brown during the summer, on his visitation for scouting purposes, at the request of Bishop Aves. The outlook was sufficiently discouraging, it seemed.

For some time the missionary made the trip between the two cities each week. But to save the heavy expense, the risk and miseries of night travel during the winter months, the plan of giving two Sundays together at each place was adopted. There is but one train a day and that is in the night, to put it *a la Irlandais*. One had the pleasant privilege of taking this train anywhere from 1 A.M. to 6 A.M., waiting therefor in the chilly night of a 6,200 feet elevation, without fire or so much as a place to sit down. These interesting hours of waiting and congealing were always passed out-of-doors and standing, the wretched apology for a "salon" being always stuffed full of tired and sleepy Mexicans, and the place—was impossible. In travelling back one simply reversed the hours and took his misery just the same.

Some of the Americans took a hopeful

view of the possibilities, more of them were pessimistic. Ice-water for external application was never wanting. On the other hand, there was in most cases a generous spirit for giving, and devoted workers in both cities.

As a result, on the 1st of May, 1906, Mr. Nash reported to the first Convocation of Mexico the establishment and organization of Grace Church, San Luis Potosi, and St. Paul's, Aguas. Temporary chapel rooms had been secured, with simple but seemly chancel necessities; organs had been bought and paid for and brought from the States. Vestries of good and solid character, consisting of ten men in each place, were formally elected on Easter Monday. These vestries were made up mainly of the confirmed; indeed, one need ask for no better vestries in new work anywhere. Subscriptions had been taken for the year to the amount of \$1,800 (*pesos*) for local salaries—equal to \$900 American. And equally divided between the two missions this salary was promptly paid up to September 1st.

Twenty adults were confirmed on Easter Day and the following Sunday. Women's guilds were in operation, and most usefully and helpfully so. A Sunday-school was established in San Luis and maintained by the laity, and a very good school it is. All necessary supplies for services were secured, and excellent congregational singing was being rendered in the services. In Aguas there was a good choir. Forty-eight confirmed were reported from Aguas and forty-five from San Luis, and orderly parish life was in healthful operation in both missions.

Then came trouble—after this kind: On the way down to Mexico for the convocation Bishop Aves and Mr. Nash stopped for a couple of hours at Guajuato, the famous silver camp city of

Mexico these 340 years past. Mr. Nash had seriously contemplated this visit for some time, although he knew no one and had not one name of reference in this old city. The result of this brief visit was his return to Guanajuato from Mexico on May 1st, the bishop taking his work at San Luis to enable this.

Within a week another parish was located. There were very few Church people resident in Guanajuato, the bulk of the colony residing at the various mines about, distant from two to three miles, over mountain roads or trails. A generous spirit of welcome was manifested. The feeling was general for the establishment of an American church.

On June 1st Mr. Nash returned to begin regular services in this new parish. During that month Christ Church, Guanajuato, was organized. The heads of nearly all the American mining companies served on the vestry. The free use of the American school-room was secured; chapel furniture and a third organ from Chicago were ordered and paid for. This parish of Christ Church started out as a self-supporting parish from the beginning, agreeing to pay a fair salary—and paying it.

And thus the trouble: One man to supply three churches, so far apart that it was impossible to serve them together. The opportunity for a self-supporting parish at Guanajuato could not be thrown away; and the two young churches in San Luis and Aguas demanded and were entitled to the regular services; they could not be neglected.

Nor was this all. The call came to organize another mission at Guadalajara, the second city of the Republic. Asuntos, also, a mining camp forty kilometres from Aguas, asked for services one Sunday each month, and was ready to pay the necessary proportion of salary therefor.

Trouble enough, from the very abundance, the embarrassment, of opportunity. Already there are some forty confirmed persons registered in Christ Church, Guanajuato, and there is every

prospect for a church building there in the near future. Plans have been secured for a handsome stone chapel and it is the intention of Mr. Nash to reach out for this most desirable result as soon as he returns to the field in mid-December, and after that time Christ Church, Guanajuato, will pay the entire stipend of its clergyman. This in a place which was not known six months ago as a possible point for work! A self-supporting parish, grown from nothing in a single summer, in addition to the restoration of two missions and the gathering, all told, of 140 communicants!

There is trouble in Mexico—the trouble that always comes when God opens wide the door and there are not men to enter in.

WITHIN THE ARCTIC CIRCLE

From his outpost station within the Arctic Circle, Dr. Driggs writes, in the latter part of September, saying:

“I HAVE been busy building our new church and have it nearly completed. It will be small, but plenty large enough, and will have the advantage of being warm. Next summer I expect to build a school-house. Bishop Rowe was to have made us a visitation this summer, but found it impossible to come. If you know of a nice young man that would like the experience of being a government school teacher in these northern regions, tell him to write to Bishop Coleman, of Wilmington, Del., and use my name as an introduction. He would be located about six miles from the mission, among the whalers, and would not be connected with the mission work, but would receive his pay from the United States Government. Jim and his companion have never been heard of since their disappearance, and their fate will never be known.

“The summer has been cool and the heavy ice pack is reported as being only ninety miles away.”



THE CHURCH BUILT BY THE "ONE CHURCHWOMAN"

WHAT ONE CHURCHWOMAN CAN DO

THOSE who are engaged in active mission work in the newer fields have seen again and again what one woman of consecration and energy can do, without means, except such as God provides from hour to hour. More than one promising mission or thriving parish owes its existence to the dauntless devotion of some single earnest soul. An outward and visible sign of this truth is before us in the picture at the head of this article.

Not in the newer fields of the west but in the state of North Carolina is this instance found. Six years ago, when past seventy-five years of age, a Churchwoman of English descent and an ardent lover of the historic Church, moved into a town of some four hundred people. With her were three daughters, and a

son-in-law not a Churchman; about her was a community overwhelmingly Baptist, and a large Baptist school gave them prestige and strength. Not a very hopeful outlook, one must admit. A condition under which many would have sat down discouraged. But the accompanying picture shows a face in which there is no surrender. With such a woman to urge on the cause, the building of a church was a foregone conclusion. And it came to pass. With little or no means at her command, she interested the community, rallied the forces and concentrated the efforts of those who had been aroused, and on her eightieth birthday the little church was consecrated. On the day before, her oldest grandson was ordained priest, with her son, also a priest, preaching the ordination sermon,



THE "ONE CHURCHWOMAN"

and both were in the chancel together at the consecration of what the community calls "her church."

So the material building stands as the fitting symbol and the crowning work of a life devoted to loving service. For not only will this woman be remembered as a builder of churches, but as a builder of men and women as well. In the dark days that followed the war of the sixties, though a woman of family, with the Negroes free and her own housework to do, she studied Latin, algebra, geometry, and other higher branches under a private tutor, and established a well-equipped school near her home. For many years practically all the public school teachers in the county were trained by her. Six of her children became teachers, and many of her grandchildren are teaching to-day. Though past eighty-one years of age, she is still in touch with the educational movements of the day, and is a leader in the Mothers' Club and other movements for better living and worthier service.

What can one woman do? Might we not better ask, What can she not do?

THE FRUIT OF A MISSION HOSPITAL

FOR several years Mr. S. E. Smalley has been the efficient treasurer of our mission in China, looking after the business details of both the Shanghai and the Hankow districts. The service he has rendered shows how a man of business may devote his talents to work in the mission field. With the growth of the mission the double treasurership has involved an increasing burden. Recently, when Mr. Smalley returned to Shanghai after furlough in this country, he saw that it would be necessary to secure a Chinese assistant. His success in securing the right man has an interesting story attached to it which he tells as follows:

"I have been fortunate enough to find a young man who has been in the Chinese Telegraph Office for twelve years. He is an old St. John's boy and one I taught myself in my early days here. He was the first communicant in Kiukiang when Mr. Ridgely opened up that station. His great grandfather was one of the first Christians in San-ting-kur, a station now attached to the Kong-wan group. The young man's name is Yang Yoong-kiung. How Mr. Yang's great grandfather became a Christian is an interesting story. A man from a village near Kong-wan was bitten by a dog and was taken for treatment to St. Luke's Hospital, where he remained for some time and learned that the foreigner was not the "devil" he had supposed. This man after his return home must have meditated on the kindness he had received at the hospital, and came to the conclusion that there was something in the new religion that he would like to know about. So he wrote to Archdeacon Thomson, who was then, as now, chaplain at the hospital, asking that somebody should be sent to his village to teach him, his family and his friends. The Rev. H. N. Woo was sent and his visit resulted in the man and his family and old Mr. Yang becoming Christians."

THE LITERATURE OF MISSIONS

THE BISHOP OF THE MINING CAMPS AND RANCHES*

IN "My People of the Plains" Bishop Talbot has given the Church a graphic picture of life as he knew it in the Far West during the twelve years he was Bishop of Wyoming and Idaho. The book is not a biography, nor even an ordered account of episcopal work, or the study of a mission field. It is rather a series of snap shots of some phases of a missionary bishop's life and the people among whom his work was done. Each chapter is complete in itself. Though the different portions of the book are of unequal value and interest, it would be safe to say that one may open the volume at random and find at once something to chain his attention and compel him to read on.

It was an interesting life to which Bishop Talbot went from his well-ordered Missouri parish and the boys' school, to which he had planned to devote his young manhood. They are interesting people to whom he introduces us. We ride with him, for instance, on the stage-coach popularly and justly known as "the jerker," an instrument of torture familiar in pioneer communities. But "the jerker" is also a means of conveyance which the missionary bishop of twenty years ago found indispensable, and to which his brother of to-day is not altogether a stranger. Bishop Talbot, like Bishop Tuttle, held his friends of the box seat in high esteem. He pays his "grateful tribute to the respectful kindness and consideration always shown me by the stage-drivers."

We follow the bishop into an Idaho mining camp, which perhaps he is visiting for the first time and where, consequently, it is doubly important that his

coming should be well advertised. How is he to gather a congregation? He walks down the main street with its numerous saloons housed in the characteristic one-story high front buildings of the western town. A man is coming from the opposite direction. He scents a parson at a distance and dodges into the friendly shelter of a saloon. Summoning up his courage, the bishop walks on, determined to try to greet the next man whom he sees a little further down the street. Assuming his most gracious and friendly aspect, the bishop advances, but again a saloon door proves a place of refuge. Notices of a Church service, even if posted in the hotel and post-office, can hardly hope to compete successfully with notices of a Sunday horse race or a Sunday sale of a ranch. If the bishop is to have a hearing there is only one thing to do—gather the congregation himself. So, much to the horror of the Methodist parson, who has privately and publicly announced that this particular town is "the most God-forsaken hole I ever struck," the bishop proceeds to visit the saloons, make friends with the proprietors, secure introductions to the patrons, and invite them to the dance hall, where the services are to be held the next day. No wonder that, in the language of the western mining camp, "the house was crowded."

As we go with the bishop here and there amongst his flock, we are not surprised that he speedily learned to admire and love these fearless and unconventional "People of the Plains." Besides the cowboys and the miners, his friends included army officers and their families doing useful, if not always clearly understood, service for the country, and ranchmen, who could speak from personal experience of eastern college life,

* "My People of the Plains," by the Right Rev. Ethelbert Talbot, D.D., Harper Bros., New York, \$1.75.

and whose homes, in spite of some crudities and much isolation, were, nevertheless, centres of culture and refinement.

Nor is it strange that the bishop's flock learned to love and to follow him. Perhaps it was just "his nature," as we would say; more likely still it was his settled method as a Christian bishop, always to look for the best in people and places and not to rest content until he found it. Thus to many a man he was able to reveal a better nature and higher aspirations than the man himself supposed he possessed. Not infrequently he was able to enlist one like "Billy" Bartlett, ardent advocate, as he thought, of the late Mr. Ingersoll, and a saloon-keeper into the bargain, as an ally in his effort to establish a mission in a new town. The bishop's frank but kindly reminders in his mining-camp sermons concerning the wrong of intemperance, gambling and the like sometimes had unexpected results. In one camp he was waited upon by a committee of miners, who evidently little understood the exact nature of a bishop's duties. "Now, bishop," said the spokesman, "you have been going for us about not having a preacher. Here is a proposition: If you will stay here and rustle up this preachin' business, and be our parson, we will stand by you to the tune of \$2,000 a year. Here it is down in black and white. This is all gilt-edge."

None of the bishop's flock was more devoted to him than were the Indians of western Wyoming, among whom he was known as "the Big Chief of the White Robes." The account of "Old Chief Washakie" who, as he lay dying, asked that his good friend the bishop be told that "Washakie has found the right trail," or of the admirable work of the Rev. Sherman Coolidge, the full-blooded Arapahoe priest, known to many of our readers, is evidence enough of the power of the Gospel to uplift Indian life.

Many other interesting facts of life in the open Bishop Talbot has preserved for us in these admirable sketches. As we read we begin to catch something of the spirit of the West with its great expanse

of country, its mighty solitudes, its mining camps, towns and ranches where the battle between right and wrong is being fought out. Here no less than in the crowded cities of the East is there need for all the help the Church can give, extended by her best and strongest clergy. We hope that the bishop is right when he predicts that "the time is not far distant when, by virtue of the growing enthusiasm for missions, the Church's noblest and best young men will claim the privilege of having a share in this heroic work in the mission field. It has never seemed to me too much to ask that every young clergyman who consecrates his life to the service of his fellow-man should be willing to spend at least the first four or five years of his ministry in the difficult and isolated stations of the Church's frontier."

For other Christian workers by whose side he labored Bishop Talbot has only words of praise. "The heroism, self-sacrifice and devotion," he says, "evinced by our Methodist, Presbyterian, Baptist and Roman Catholic, and other brethren in the Far West were such as to win my reverent regard. And great is the debt which our new civilization owes to these pioneers of the Gospel."

In the two closing chapters on "Mormonism and the Mormons," and "The Red Man and Uncle Sam," Bishop Talbot has dealt at some length with two of the difficult problems confronting our national government. What he has to say on both subjects is well worth attention, and will serve to illuminate both in the minds of thoughtful people who want to know the right and assist the country as a whole in doing it.

The Churchman who fails to read "My People of the Plains" some time this winter, and the earlier the better, is denying himself a pleasure that he has a right to enjoy. The book will give him an insight into the Church's method of work in a new country, and will enable him to see how large is the contributions she can make to the growing life of our Western communities and commonwealths.

NEWS AND NOTES

The following statement has been issued by postal card from Fairbanks, Alaska:

DEAR FRIEND:

As you have before now shown in practical ways your interest in the work of the Church in Alaska, we trust that you will be glad to become a subscriber to *The Alaskan Churchman*, which will be published quarterly at this mission, beginning in October. The paper will be chiefly concerned with news of our various mission stations in Alaska, and the different missionaries will from time to time contribute special articles. Bishop Rowe is desirous that the paper secure a wide circulation throughout the States. Your subscription will help to make it the success it ought to be. The price is \$1 yearly, and subscriptions and other communications should be addressed to

THE ALASKAN CHURCHMAN,
Fairbanks, Alaska.



A missionary on the Gulf in the State of Mississippi gives the following pen picture of his work:

THE people are so ignorant and so eager for the Gospel. They are mostly fisher-folk, and live scattered through the woods, in dreadful little houses, many of them with no windows—only wooden shutters—so they have to choose, in winter, between cold and darkness. There is a dear little chapel there, built recently, very primitive, but sweet and churchly. Last year they had really no Christmas, except what they were able to provide for themselves, and it was so little that it was pathetic.

Many of the people walk four miles each way to attend services, often through woods ankle-deep with water, the women often carrying babies in their arms, and they are not "fair weather Christians," coming rain and shine. The usual attendance was sixty-five or sev-

enty, and on festivals over 100. The only religious instruction, for several miles, comes from that little chapel, except what is given by some Mormons, who were trying to gain a hold over the people. I think they have since left, but am not certain. The missionary had many most interesting and astonishing experiences among those fisher-folk. I think some day I will write a story about them. At one funeral I had to wait several hours while the poor old widower took his lean old horse into town to raise a loan on it to satisfy the undertaker.

This missionary has a parish and is also doing missionary work on a larger scale than on the coast, having charge of the northeastern part of the state, with developed missionary work at three places. We both of us enjoy the work and life so much.



To one of the Secretaries the Rev. Willard H. Roots, brother of the Bishop of Hankow, writes as follows, from Pullman, Wash.:

YESTERDAY afternoon the Pullman Ministerial Union met in my study, and was addressed by Enoch A. Bryan, president of the Washington State College here. He said: "It seems strange that the Church must be appealed to by a state institution to be more active in its work. The state colleges and universities present a distinct and strategic missionary field. In them are gathered the most promising forces of our country, with mind and heart open to new truth, yet shy as a maiden, and must be wooed to be won." He approves the idea of Church college halls with student pastors, and thinks our missionary societies should recognize the student-field as distinct and worthy of special missionaries.

I have sold my timber claim and bought 100 by 120 feet on one of the best corners in Pullman to become the centre of our work here, and have built a shack upon it of two rooms, study below and

bedroom above. Now I want to sell half the ground on the corner to the Church, make a house out of my shack, *i.e.*, weather-board and plaster this two-story hut, and build a good-sized social headquarters for parish and student work on the corner. My own idea is to build now a good basement and roof it over, *if* we can get the money. I think \$1,500 would build it and pay for the lot, thereby enabling me to plaster my study. What do you think? Can you help?



WITH the approval of the Board of Missions Bishop Aves is preparing to transfer the Hooker School and Orphanage in Mexico City to a nearby suburb, where the surrounding conditions will be much more advantageous. With the help of a member of the Woman's Central Committee on Church Work in Mexico about six acres of land have been purchased in the most healthful suburb, within twenty-five minutes of the city. It has an excellent water supply, is well drained, and the soil is fertile. While the property is somewhat larger than is absolutely needed at the present time, the bishop and the business men who have counselled him are confident that such a part of it as may not eventually be needed can be sold to good advantage. In the meantime arrangements are being made to dispose of the present building within the city.



That the Missionary Thank-offering is a general movement throughout the Church, is indicated by the following excerpts from the report of the General Secretary of the Central Committee:

“IN Western Massachusetts they are about to make a strenuous effort to push the Thank-offering in every parish, the Rev. Thomas F. Davies being representative for the work in the eastern part of the diocese, and the Rev. L. P. Powell in the western part. In Minneapolis, at the Missionary Conference of the Sixth Department, I consulted with

the bishops and other representatives of the dioceses. The Bishop of Laramie informed me that his district proposes to raise at least \$1,000 for the general fund of the Thank-offering and more for special objects. From South Dakota I heard of an Indian congregation of a hundred which had already sent in \$90 for their first year's contribution. Others assured me of the efforts making to secure a representative offering. . . . At Asheville, before the Conference of the Third Missionary Department, I presented the cause of the Missionary Thank-offering. The Bishop of West Virginia told me that the Rev. Mr. Howard, of Wheeling, expected to lecture on the Thank-offering in every parish in the diocese during the coming winter. In each case I found that there was a good deal of interest and that they hoped soon to have the work organized definitely in every parish. . . . At Detroit, Mich., I had a conference with Mr. Theodore H. Eaton of the District Committee. He told me that they were going to try to raise at least as much for the Thank-offering as they had gone behind in the apportionment in the years since the Apportionment system was started—some \$12,000. . . . On All Saints' Day I preached in St. Clement's Church, Brooklyn, and conferred with the local committee afterward. Every man in the parish has been seen, and they have formulated an elaborate plan to follow up those who do not respond. . . . In New Haven I preached in St. Thomas's Church to the joint congregations of St. Thomas's and Trinity Churches, and met their committees afterward and discussed plans of work so that each man would be seen personally. I had the pleasure also of meeting the clerical members of the Archdeaconry of New Haven and going over with them the practical details of Missionary Thank-offering work in the parish. . . . In Philadelphia I attended a great mass meeting for men held in the Academy of Music in the interest of the Missionary Thank-offering. Three thousand men were in the audience. Bishop Whitaker presided,

and speeches were made by Bishop Greer, Bishop Anderson and Mr. Pepper. If the enthusiasm shown is any just criterion, Philadelphia will turn in a splendid Thank-offering. . . .

"I spoke in the interest of the Thank-offering at a mass meeting in Holy Innocents' Church, Hoboken, N. J. This was one of a series of meetings which Bishop Lines is arranging in different parts of the Diocese of Newark. . . . In Cincinnati, at a conference of the Laymen's Forward Movement, I spent a day in consultation with representatives of the different dioceses and found that the work was well organized in Chicago, Michigan and Quincy. There had been considerable interest manifested in the other dioceses, but little had been done yet in the way of parish organization. . . .

"In all cases I have found a good deal of enthusiasm. The idea of the Thank-offering seems to take hold of people. The difficulty in the way of organization frightens some, but wherever the plan recommended by the Central Committee has been tried it has worked and is benefiting the parish. Some parishes have few men to call on, but there is a good deal of unused material in many parishes that could be utilized for this purpose; the trouble is that many parish priests are 'afraid to suggest it to their men.'"



The Rev. Dr. Correll writes as follows from Sakurai, Japan:

THE most interesting Church service ever held in the famous and historic Yamato region, Kyoto district, took place on October 21st, when Nakamura Gen was ordained to the diaconate. The service was held in our temporary chapel in Sakurai, and never did we realize the inadaptability of such buildings and rooms for proper Church services more than on that day. The weather was very unfavorable, and the usual darkness of the room—it being impossible to light it properly—was greatly deepened, but with all these untoward circumstances we had

a very interesting service. The rain prevented a number of persons who wished to come from a distance. However, a goodly company from the neighboring churches and chapels was in attendance. We were also favored with the presence of the Rev. H. N. Woo, of Shanghai, who accompanied Bishop Partridge. This priest from China is doing missionary work amongst his young countrymen in Tokyo, who are attending the schools there. The Rev. Mr. Kitagawa, who is the missionary of the Sei-Ko-Kwai to Formosa, was also present, as were the Reverends Reifsnider, Fukuroi and Kan from the Kyoto district.

The candidate has been in the service of the Church for a number of years, and has proven himself worthy of her confidence. He recently changed his residence from Matsuyama to Sakurai, and when making preparations to leave the former place the leading men of the town came to him and said they were desirous of giving him a farewell reception, but they knew that the farewells usually given officials when they were leaving, of which drinking was one of the most prominent features, would not be agreeable to him, nor in keeping with his profession, so they proposed that a truly Christian reception be given him, and they would gladly unite therein. This was done, and in several speeches made the most prominent men of the town spoke in the highest terms of his good work, and further said that, although they had not been baptized and therefore had no just claim to the name of Christian, yet in principle they were Christian, and recognized that religion as one worthy of the faith of the people. Thus it is most gratifying to see what an impression is being made upon the leading men of the community by our faithful workers.

The need of the Rev. Dr. Correll for better accommodations at Sakurai was met by an appropriation of the Board at its December meeting to the amount of \$2,800, for the building of the church at that place.—EDITOR.

THE EDUCATIONAL DEPARTMENT

REV. EVERETT P. SMITH, SECRETARY

FREQUENTLY requests come to the Missions House for material to be used in preparing a talk or paper on a subject concerning which there is nothing in print at popular prices. When this occurs, disappointment is inevitable and the programme of the missionary meeting is often weakened because the dearth of material was discovered at the last moment.

The only sure way to avoid this is for programme committees to secure all material before assigning subjects for talks or papers. Where the committee wishes to follow one of the outlines for a series of programme missionary meetings which will be published by the Educational Secretary from time to time, the material referred to in the outline can be secured at small cost from the Missions House. Occasions, however, may arise when none of the courses officially recommended seem to fit the local situation exactly. In that case, the task of securing and selecting material devolves largely on the local committee, and this cannot be done satisfactorily on short notice.

In preparing to meet such an emergency the methods described below have proved of decided value:

Suggestions to Missionary Leaders in Parishes

1. See that each of your missionary societies has its own complete file of THE SPIRIT OF MISSIONS for recent years and that each missionary organization of the children has also a file of THE YOUNG CHRISTIAN SOLDIER.

The outlines for the programme missionary meetings will be published from time to time by the Educational Secretary, as well as printed suggestions for leaders of Mission Study Classes, and

will assume that this material is within reach in every mission and parish.

To prevent the file from being broken up and lost, the numbers each year should be bound together. If regular bookbinding is too expensive, adjustable covers, such as are used in reading-rooms, make good substitutes. These can be home-made, if necessary.

2. All leaflets and pamphlets published by the Board should also be filed in the same way by each local society. Requests sent to the Educational Secretary, asking for a sample of everything published by the Domestic and Foreign Missionary Society since a given date will keep your file complete.

3. Valuable articles on Missions which appear in the magazines and newspapers should be cut out, labelled and filed in some convenient form. For the permanent preservation of such clippings there is nothing better than a loose leaf scrap-book. Hints are given below concerning many small details that decrease the labor of its construction and increase the scope of its usefulness.

A LOOSE LEAF MISSIONARY SCRAP BOOK :

Why You Need It

a. Facts are classified, compact, and always ready for immediate use.

b. Facts can be reclassified by separating and rearranging the leaves. This is easily done by pressing the springs, untying the cords or bending the brass clamps that hold them together.

c. The scrap-book (or part of it in a separate cover) can be given to any one who is asked to write a missionary paper, thus providing him in the smallest possible compass with all the facts about our work in a given place.

d. For the convenience of leaders who have to meet criticisms of missions by detailed knowledge of particular places, the value of such a scrap-book is very great. People who think they do not believe in missions can easily be won over by definite facts. It is an easy matter to ask them: which missions do you not believe in? which missionary society in the country named? Ask if they have ever seen the station or the missionaries they criticise; where they found their information, etc. These questions are usually enough to show them that they have a very vague idea as to the source of their own impressions. Then they are generally very glad to let some one else talk a little. That is the time to tell the definite and interesting facts of mission work that have warmed your own faith and love, whether in the particular place under discussion or in another country is a matter of detail. But you must have facts to put in the place of their theories or you have lost your chance. The scrap-book of classified missionary facts will become the arsenal from which you draw your most useful ammunition. Critics often trust a statement in a magazine like the *Atlantic Monthly* more than they trust one in a missionary book or paper.

How to Make It

I. *Covers.* The kind made for loose-leaf business ledgers is too expensive for general use, but covers made for college note-books with eyelet holes in the cover corresponding to holes punched in the paper are low-priced and satisfactory. Home-made covers can be substituted.

II. *Paper.* (a) The size varies according to taste; but have it sufficiently large to hold all ordinary illustrations, and also to allow for the pasting in of clippings, and to hold three parallel columns of printing, when necessary (e.g., Twelve by nine inches). If covers are to be bought, see that the paper is punched and cut to fit them.

(b) Cheap paper has been found just

as satisfactory for the scrap-book as any other, and in some ways is better for use in case clippings need to be removed, as the paper tears instead of the clippings.

(c) Stiff fly-leaves of different colors can be used to advantage for separating the material on one topic from that on another.

III. *Classification.* The most convenient method is by place and date; and under each place by institution and date. In this way, for instance, all information about Shanghai is placed together, and in the Shanghai material all connected with Jessfield is put together; and this material is further classified under such headings as St. John's College, St. Mary's Hall, St. Mary's Orphanage, etc. The same system would be applied to other localities. Facts not peculiar to any one place are arranged by subject (e.g., The Character of Missionaries; The Character of the Convert; The Convert Converting Others; Criticisms Answered, etc.).

IV. (a) *Method of Clipping.* Take THE SPIRIT OF MISSIONS, for example. Secure two copies, if possible, and cancel with a pencil mark all the odd-numbered pages of the first copy and the even-numbered pages of the second copy. This will prevent confusion later on. Suppose you want for your scrap-book simply the material on China. You have then but to consider printed matter about it which is not cancelled, turning from one copy to the other, whenever in reading you would turn a page. In this way you go on through the two copies of the magazine and cut out everything on China, and leave in them everything on every other subject untouched and ready for the formation of a scrapbook on other countries. If two copies of an article on missions cannot be secured, clippings can be pasted so as to show two sides. This is, however, less convenient.

(b) Date the clippings. Write on the margin of the article the date and name of the publication containing it, *before cutting it out.*

(c) Read the article carefully.

(d) Divide it, if necessary, according to the scheme of classification which you wish to follow; but if you divide an article see that each part is labelled as to date and source before you cut and paste it. (Unidentified clippings have little force with critics.)

(e) Paste in your scrap-book, lightly at the four corners, and fasten the leaves together into your cover.

Who can Make It

Scrap-books can be made by members of a missionary society, and the process greatly increases their missionary information. They can also be made by invalids and others who wish to do something for their Church and are not able to work through the usual organizations.

Where to Keep It

When made, the scrap-book should be placed among the reference books of the missionary library.

TO STUDY CLASS LEADERS

The new material for the Island course is in the hands of the printer and should be ready for distribution when the January SPIRIT OF MISSIONS reaches subscribers. The equipment for each class is as follows:

Text Book material required by each member of the Class: The Anglican Communion in New Zealand, Melanesia, the Hawaiian and Philippine Islands. Christus Redemptor.

Reference Material required by each Class: 1. Wall map of "The Island World," 40 x 60 inches, cloth mounted; 50 cents and expressage. 2. Reference Books: "Our Maoris," 75 cents and postage; "The Melanesian Mission," \$2 and postage; or "Light of Melanesia," \$1.25 and postage; "Story of a Melanesian Deacon," 50 cents and postage; "A New Era in the Philippines," \$1.25; Modern Heroes of the Mission Field," \$1.

Special Helps for Class Leaders: "Mission Study Class Manual," 10 cents; "How to Teach the Island Course," 5 cents.

A RECRUIT FOR MEXICO

THE Rev. Lefferd M. A. Haughwout, serving as curate in the Church of the Holy Apostles, New York City, has been appointed by the Board for work in Mexico and has reached that field. Mr. Haughwout is the son of a Presbyterian clergyman and was educated at Washington and Jefferson College and the General Theological Seminary. His first charge was at Patton in the diocese of Pittsburgh, where he served with great efficiency, the number of confirmed persons



being increased more than threefold during the two years of his ministry, and a mission established in an adjoining town. In June, 1905, he became curate at the Church of the Holy Apostles, where his chief work was educational and concerned with the reorganization and administration of the Sunday-school. He offered for work in Mexico, being convinced of the great need of that field, and interested in the opportunity for the establishing of a native ministry looking toward a future national Church.

Mr. Haughwout offered his services with a view to work in the Dean Gray School, but will place himself at the disposal of the Bishop of Mexico.

The Meeting of the Board of Missions

December 11th, 1906

THE Board of Missions met at the Church Missions House on December 11th. The following members were present: The Bishops of Albany (vice-president) in the chair, Pennsylvania, New Jersey, West Virginia, Pittsburgh, Nebraska, Central Pennsylvania, Washington, Rhode Island, Indianapolis, Long Island, Newark, and the Bishop-coadjutor of New York; the Rev. Drs. Huntington, Vibbert, Anstice, Perry, Stires, McKim, Parks, Mann, Morgan and Smith; and Messrs. Low, Mills, Chauncey, Ryerson, Thomas, Goodwin, Mansfield, and Captain Mahan and Messrs. Butler, King, Morris, Pepper and Pruyn. The Bishops of Asheville and Porto Rico, honorary members, were also present, and three of the Department Secretaries.

Upon calling the meeting to order the Vice-President announced the death of the Right Reverend Dr. George Franklin Seymour, on Saturday, December 8th, and bade the Board to prayer.

The Treasurer reported that he had received from September 1st to December 1st toward the appropriations of the year a total of \$66,575.94, remarking: "The receipts at this time of the year for the use of the Board are always very light and a comparison with the previous year is not much of an indication. The figures, however, are as follows: Last year to the same date we received \$67,866.54, showing a decrease to December 1st, 1906, as compared with last year of \$1,290.60. This is a little better than the decrease a month ago, when the figure was \$1,972.10."

This is the first meeting since Mr. Thomas returned from his brief sojourn abroad. He stated informally to the members present that he had visited both the great English Missionary Societies in their home offices in London, and by in-

visitation attended an important Committee meeting of the Church Missionary Society, where he was most cordially received, and made an address.

After deliberate consideration at several meetings, the Board

"Resolved: That Missionary Departments Five and Six be separated, and that the present secretary be assigned to work in Department Six, and that as soon as practicable a secretary be selected for Department Five."

The present secretary, the Rev. Dr. Rufus W. Clark, expressed his earnest desire to co-operate with such new secretary when appointed for Department Five to the extent of his ability, furnishing him with all the information that he had already received and giving him the benefit of his experience during the past year.

At the suggestion of Bishop Nichols, and after due consideration of the subject, it was resolved that the request of the Bishop of California be acceded to, and that \$17,000 out of the Rebuilding Fund be advanced for immediate use in the restoration of the Maria Kip Orphanage in San Francisco; with the understanding that if in the final distribution of funds that sum should exceed a proper *pro rata* share for that institution, such excess should be repaid by the Diocese of California to the general Rebuilding Fund.

Letters were received from the Bishop of Alaska and two or three of the missionaries. The bishop was starting on a long journey into the interior, expecting to reach Point Hope before his return in time for the General Convention next October. He had just returned to his home from a visitation of the southeast coast. At the bishop's request Mr. John Archibald St. Clair, a postulant for Holy Orders, was employed as a lay-reader in

charge of the work at Nome from October 1st. The bishop pleads for the appointment of a suitable woman to be sent to Anvik to assist Mrs. Evans.

Twelve of the bishops who have appropriations for domestic work communicated with the Board. An additional appropriation was made to the Diocese of Michigan City at the annual rate of \$1,000.

The following appointments were made under the Woman's Auxiliary United Offering, at the request of the bishops concerned: Miss Josephine Peterson, deaconess, as missionary worker in Quincy; Mrs. Seal, in charge of Sheltering Arms Hospital, Hansford, W. Va., in the room of Miss M. E. Fish, resigned; and Miss Annie L. Harvey as a worker in the Colored Industrial School at Nashville, in the room of Mrs. Christine Gaulin, resigned.

Letters from Bishop Restarick showed that he had been making a visitation of the principal island. They are building a church for the Chinese on the Island of Kauai at Kula, which will cost \$2,000 when completed. Of this sum the Chinese themselves raised \$800 and the Woman's Auxiliary of the missionary district gave \$500, and, up to this time, \$400 had been otherwise contributed. The bishop has had local gifts amounting to \$2,500 for the enlargement of the cathedral from two gentlemen who are not Churchmen, and he is expecting to raise all that shall be needed from the people of the city.

Letters were submitted from Bishop Roots and Bishop McKim and a number of the missionaries in China and Japan. From Dr. Pott we had information that two of the sons of the late Rev. Mr. Yen went up to Pekin for examinations for the higher degrees, which the Chinese Government offered to those who had been educated abroad. The elder was second on the list of successful candidates, taking the Doctor's degree, and his brother was fourth on the same list. One of the St. John's College boys, who afterward studied at Cornell University,

was the fifth, and his brother, another from St. John's, was second under the Masters of Arts.

An appropriation of \$2,800 gold was made, at the request of the Rev. Dr. Correll and at the instance of the Bishop of Kyoto, for the erection in the town of Sakurai of a suitable building in which to carry on there our educational work.

The Bishop of Cuba by a letter informed the Board that the debt on the church property at Camaguey is a drag on him and prevents him from throwing his energy in other directions. The cost of said property was \$9,500. Some time ago, after consultation with the officers of the Society, the engagement to purchase was made because it seemed an absolute necessity. Meanwhile the debt has been reduced by \$3,000. The responsibility for this amount is his personally. A devoted American on the ground put up the money needed. He became embarrassed by the recent revolution, and the bishop feels bound to reimburse him promptly. A bank which aided him to the extent of \$2,000 calls for its money in January. For the acquirement of property and the equipment the Board has made no appropriation to Cuba. It was resolved in the Board meeting that this pressing need of Bishop Knight's should be made known to the Church immediately, with its endorsement.

In accordance with the request of the Bishop of California the Board resolved that with its authority four clergymen should be selected to hold parochial missions under its auspices in San Francisco and Oakland, thus aiding the bishop and clergy of California to strengthen and recover the spiritual life of their people and to restore parochial activity. This matter was referred to the Committee on Missionary Meetings, with power to act.

The Right Rev. Dr. Whitaker, the Rev. Dr. Perry, Mr. Thomas and Mr. King were appointed to represent the Society at the Conference of Secretaries and members of Foreign Mission Boards to be held in Philadelphia in January.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Alaska

At the stated meeting of the Board of Missions, held on December 11th, Mr. J. A. St. Clair, postulant for Holy Orders, at the request of Bishop Rowe was appointed as lay-reader at Nome.

The Bishop of Alaska reports that on Monday, November 19th, he advanced to the priesthood the Rev. Clarence S. Mullikin, the Rev. Mr. Jenkins presenting the candidate and assisting in the laying-on of hands. Mr. Mullikin, coming home on special leave of absence granted by the bishop, left Skagway the same day and sailed from Juneau by the steamer *Princess Beatrice* on the 28th, arriving at Vancouver December 1st, and *via* Montreal reaching New York December 7th.

INFORMATION has been received from the bishop that the Rev. C. A. Roth of Juneau had resigned; also that Miss Ida L. Thompson resigned August 3d. Miss Elizabeth M. Deane has been transferred from Valdez to Ketchikan, and in her room Miss Girault has gone from Ketchikan to Valdez.

Honolulu

At the meeting of the Board on December 11th, at the request of the Bishop of Honolulu, the Rev. W. H. Fenton-Smith, already connected with the mission, was recognized as the Society's stipendiary at Hilo.

The Philippines

A MESSAGE has come from Mrs. Anne Hargreaves that she arrived safely at Manila on November 16th.

Mexico

THE Rev. Lefferd M. A. Haughwout, proceeding to Mexico under his recent appointment, sailed from New York by the steamer *Momus* on December 12th to New Orleans, expecting to make the rest of his journey to the City of Mexico by rail.

Africa

At the Board meeting on December 11th, at the instance of the Bishop of Cape Palmas, Mr. William A. Greenfield was appointed teacher of the day-school at Mount Vaughan, in the room of Mr. G. G. Johnson, resigned on account of ill health.

After many years' efficient service Mrs. S. J. Dennis has retired from the headship of the Cape Palmas Female Orphan Asylum and Girls' School, because of age and infirmity, and has been voted an annual allowance. Similar provision was made for Mrs. Julia A. Shannon, widow of the Rev. O. E. H. Shannon, she to render such assistance in the work as may be required of her by the bishop.

Hankow

THE Rev. S. Harrington Littell and family, returning to Hankow, expect to leave Detroit, Mich., about January 30th, and to sail from San Francisco on the steamer *Korea*, February 5th.

THE Rev. Robert E. Wood, whose sailing was announced in the December number, arrived at his home, Batavia, N. Y., on December 24th.

MR. JOHN A. WILSON, JR., appointed teacher in Hankow in October, and Mr. Howard Richards, Jr., returning to the field, left New York on December 1st and sailed from San Francisco by the steamer *Siberia* on December 7th.

Tokyo

THE Rev. E. R. Woodman, who sailed from Seattle on November 13th, arrived safely at Tokyo on the 29th of the same month.

THE Rev. Charles F. Sweet and family, who sailed from San Francisco October 20th arrived at Tokyo on November 7th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings the following list of clergy and other missionary workers available as speakers is published. The fields they represent are specified and also any special department of work which they are prepared to present.

Requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Alaska

Hospital Work: Miss Clara Carter, of Fairbanks: After January 20th, 1907.

Asheville

Mountaineer Work: The Rev. E. N. Joyner, of Tryon, N. C., will be in the North during January.

Educational Work: Mrs. T. C. Wetmore, Christ School, Arden, N. C.: After January 1st, 1907.

Brazil

The Rev. William Cabell Brown, D.D., Dean of the Theological School, Rio Grande do Sul: After February 1st, 1907.

Hankow

The Rev. Robert E. Wood, of Wuchang: After January 1st, 1907.

Miss M. E. Wood, of Wuchang, will speak on behalf of the library at Boone College, Wuchang.

Work Among Women: Miss Alice Clark: After February 1st, 1907.

Japan

Mr. M. Honda, who thirteen years ago was Bishop Hare's interpreter when he visited Japan, will be glad to address missionary meetings concerning his country.

Kyoto

The Rev. J. J. Chapman, of Kanazawa, Japan: In the United States on furlough.

Medical Work: Lionel A. B. Street, M.D., of Kyoto.

Mexico

The Rev. A. H. Backus, late of Chihuahua, has returned from Mexico and would like to make appointments to speak about his work there.

North Dakota

The Bishop, Dr. Mann, will be in the East after the middle of January and will speak upon the work in his district.

Porto Rico

The Right Rev. J. H. Van Buren, D.D., Bishop of Porto Rico.

Shanghai

The Rev. B. L. Ancell, of Soochow, China: In this country on furlough.

Medical Work: C. S. F. Lincoln, M.D., of Shanghai.

South Dakota

Work Among White People and Indians: The Right Rev. F. F. Johnson will be in the East for a few weeks beginning January 1st and will be ready to speak on his work in South Dakota.

Spokane

The Right Rev. Lemuel H. Wells will be in the East during January and February and will be glad to address meetings through which he can make known his work.

Tennessee

Colored Work: Ven. E. J. Batty, Warden of Hoffman Hall, Nashville, will be in the neighborhood of New York during February and March and will be prepared to address any congregation or society in the Eastern States.

Tokyo

The Rev. A. W. Cooke, of Wakamatsu, Japan.

THE SANCTUARY OF MISSIONS

LORD, Thy covenant seal impress

On the year Thy love is sending;

With divine protection bless

Its beginning, midst and ending.

Hear our humble prayer, and—then

Answer with Thine own Amen.

—*Benjamin Schmolke, 1672-1737.*

THANKSGIVINGS

"We thank Thee"—

For a new year begun in the light and joy of the Epiphany-tide.

For the great opportunities for effective service which lie open to us on every side.

For the good example of generous self-sacrifice set by the children of the Church in their gifts for the extension of Thy Kingdom.

That Thou hast not left Thyself without witness even in the darker and more forsaken places of the earth.

For the grace and virtue displayed in the lives of Thy servants who minister to others in Thy name. Pages 29 and 59.

For the final triumph of Christian influence in the promised suppression of the opium traffic in China. Page 5.

For the comfort and inspiration which Thou art granting on their journey to those sent to visit our mission fields in foreign lands.

INTERCESSIONS

"That it may please Thee"—

To grant to us in this new year of grace a fuller consecration to Thy service.

To have mercy upon the ignorant and careless and those who are far removed from the influence of Thy Word and Sacraments. Page 23.

To bring the knowledge of Christian truth and scholarship to the great nation of China. Page 14.

To stimulate our efforts in teaching to others the joy of service in Thy Kingdom. Page 4.

To pour Thy blessing upon the congregations of Thy children gathered for the services of Missionary Sunday, and inspire them to better

understanding and worthier service.

To direct and bless the work done by and among the students of our land. Page 36.

To manifest Thyself to the Gentiles that have not known Thee and the kingdoms that have not called upon Thy Name.

To supply the great and growing need of Thy Church by calling men and women to share in the extension of Thy Kingdom.

PRAYERS

O GOD, Who by the leading of a star didst manifest Thy only-begotten Son to the Gentiles; mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through Jesus Christ our Lord. *Amen.*

FOR GENEROSITY.

MOST Holy Lord, before Whose cradle the wise men spread the gifts which they had brought from far; open our hearts and those of all Thy people that we may offer more generously unto Thee of all that we have and are. Take our powers and possessions and make them Thine own, for the glory of Thy Name and the service of those whom Thou didst come to save, even from the throne of the Eternal Father; where, in the unity of the Spirit, Thou livest and reignest one God, world without end. *Amen.*

FOR THOSE STILL IN DARKNESS.

ALMIGHTY Father, Who of old didst cause the people who sat in darkness to see a great light; make perfect, we pray Thee, the manifestations of Thy glory in all the world and cause the Daystar to shine in every heart. May the ends of the earth remember themselves and be turned unto Thee, and the kindreds of the nations come to worship before Thee. Arouse in us the zeal which shall hasten the day of Thy promised Kingdom, through Jesus Christ our Lord. *Amen.*

THE WOMAN'S AUXILIARY

To the Board of Missions

BUSY DAYS AT CAPE PALMAS

BY S. A. WOODRUFF

[It is twenty-one years (in 1885) since Miss Woodruff first went to Africa, to help Miss Margaretta Scott. At that time she stayed three years and a half. Returning as an appointed Missionary in 1894, she went to Cape Palmas for one and a half years, was then transferred to Cape Mount for three and a half years, and then was transferred again to Cape Palmas whither she last returned in January, 1905.]

WE have the names of eighty-five boarding pupils on our school register this September, and only three are absent at this time. Mrs. Dennis is still keeping on, but goes home on Thursday afternoons to remain until Monday, leaving only Mrs. Neal, Mrs. McCallon and myself, with the assistance of Alice and Maud, to care for all these girls and keep them occupied. We are trying to do what we can for our girls, to advance them in their studies and to make them think, and to encourage them we are giving some of them lessons in music. The Rev. F. A. Russell, of the Cuttington School, comes twice in the week to give them lessons on the organ, the organ which was given us by our dear friend, Mrs. Hustace. Some of the girls are doing very well, and I hope that one or two, if not more, may be able to teach music after awhile. Nearly all Africans learn music easily, and some have real talent. I do not know whether Mr. Gibson has written you of the receipt of the altar linen. It arrived some time ago, and is very nice, indeed. I do not think the work on it too difficult for some of our girls to do, and we hope to make some for some of the other churches when we can get suitable material. Perhaps I can get the linen from England at least expense.

I have been wanting for a long time to tell of the receipt of a very nice box from Grace Mission, New York. Everything in it was so nice and just what we were glad to have in the way of clothing.

It is such a pleasure when new girls come—and we have had a great many new arrivals lately—to get out new dresses for Sundays without having any trouble about the making of them. It is very seldom that we get anything in boxes of clothing which will do for the larger girls, but this box contained some nice white aprons which delighted their hearts. Our sewing-teacher, Mrs. Johnson, is President of the Woman's Auxiliary of St. Mark's Church, and we have a branch in the school which is becoming quite useful.

This is Friday, when Mrs. Neal takes the girls for fancy work in the morning, keeping them usually for several hours. I plan to take this time for writing, but am often interrupted by calls from our native friends. This morning I had an interesting call from one of our native catechists, and later the mothers of two of our girls came to see me. They are both Grebo women, members of St. James's Church, Hoffman Station, civilized women, with some education and much interested in the welfare of their children. They brought for their children some cassadas and palm nuts, and for me a nice fowl and three breadfruits which were sent by a sister of one of the women. I appreciated the gift very much, as I am fond of the breadfruit, and it is often difficult to buy chickens. Both of these women asked for books to read, and I found something for each, and told them that I would try to get some books to lend them. I gave one of them some copies of the *Parish*

Visitor, with which I am supplied by the Church Periodical Club. I send these where they will be enjoyed—one to the school at Cuttington, one to our clergyman, Mr. Gibson, one to Mrs. Dennis, and to others.

THE STORY OF MRS. DENNIS, TEACHER IN BRIERLEY MEMORIAL HALL, CAPE PALMAS, LIBERIA

BY S. A. WOODRUFF

[For several years St. Andrew's Branch of the Woman's Auxiliary in Louisville, Kentucky, has contributed towards the support of Mrs. Dennis, a veteran worker at Cape Palmas. The members of the Branch wished to know more of the personal history of this missionary, and at their request Mrs. Dennis kindly allowed Miss Woodruff to write out the accompanying sketch.]

SARAH JANE THOMPSON, daughter of Joseph and Mary Thompson, was born in the city of Baltimore, Md., on the 11th of August, 1835. In December, 1842, she, with her father, mother, brothers and sisters, embarked on the ship "Globe" for Africa, in company with the largest number of immigrants that ever came to this country. There were also several gentlemen who had been in Africa before, and a missionary (Mr. Hazelhurst) who used to hold Sunday-school on board the vessel. They arrived at Cape Palmas in January, 1843. The first school which little Sarah attended was taught by Mr. Nicholas Jackson in a chapel not far from Mt. Vaughan, about three miles from Cape Palmas. A Sunday-school was held at the same place, and here she met again the good missionary who seemed to have made a deep impression upon her during the voyage. She thinks it was due to these incidents that she "imbibed a liking for missionary life." A short time after this she spent some time in the family of a missionary, and attended school in Cape Palmas.

Her next move was to Mt. Vaughan, where she spent a number of years with Mrs. M. E. Thompson, who had charge of the mission station there. In this school, while still very young, she was employed as an assistant teacher.

In 1849 she had the advantage of more

training for her future work, under the teaching of Mr. J. L. Gibson, who went from Cavalla to Mt. Vaughan. This school was the foundation of what is now known as the Hoffman Institute and High School at Cuttington. This year was marked by her as the beginning of an active Christian service, and she says: "I have never seen the day since I put my hand to the plough that I felt like looking back."

In 1852 she went to Monrovia, and remained nearly two years as a pupil in the Methodist Seminary, and returning to Cape Palmas in January, 1855, she taught for a while in a Methodist school. In August of the same year she married Mr. E. W. Simpson and went with him to his station called "Spring Hill," near Half Graway, a native village, their work being among the people of this village. Mr. Simpson's health failing, they returned to Cape Palmas in July, 1856, and she was called to assist the teacher at the Orphan Asylum and Girls' School. Her husband died during the same year, and she continued to teach in the school until 1857, when she went to teach in the Methodist Seminary.

In 1865 she returned to the Orphan Asylum and Girls' School to assist Mrs. Hoffman, who was overburdened with work. She sometimes sewed for the out-stations, and sometimes acted as matron, until May, when the teacher,

Miss Davis, was obliged to return to America on account of sickness. Mrs. Hoffman went home soon after, and Miss Gregg took the school, Mrs. Simpson being matron.

In 1868 she took charge of St. Mark's Parish School, Cape Palmas. Here she sometimes had a large number of pupils. She says: "In this school I had the pleasure of laying the foundation of an education in many of our prominent citizens," mentioning the names of many who have been, and still are, intelligent and useful members of society in this place and elsewhere.

In 1882 she was appointed assistant teacher in the Orphan Asylum and Girls' School under the Rev. S. D. Ferguson. Mr. Ferguson being elected bishop in 1884, she was left in charge of the entire school. The number of pupils increased from twenty-nine to sixty-two, besides a number of day scholars. She says: "I am indeed glad to be able to say that among those girls that have grown up in the school since I have labored with them there are many that are now engaged in mission work and are letting their light shine at many of the stations among their heathen brethren."

In 1886 she was married to the Rev. James B. Dennis, and remained in the school until July, 1888, when she obtained a leave of absence from the bishop and retired to her own home, when Mr. J. J. Neal, the present superintendent, took charge of the school. The next year she resumed her work as teacher.

In 1891 she was again left a widow.

She is still working in the school in her faithful, patient way, and the school would seem strange without her; but she is growing feeble and feeling some of the infirmities of age, and wishes to retire when someone can be found to take her place.

This record of a long and useful life has been taken mostly from a sketch written by herself several years ago, at the request of friends, for the *Living Chronicle*, a paper published here. Incomplete as it may seem, it must show to those interested something of the life of this devoted African woman, who from childhood has been trying to serve God.

At the age of seventy-one, she is still an active member of the Woman's Auxiliary, helping with her counsel, and, when any work is to be done, taking her full share in it, feeling that by so doing she is encouraging others to work. She is also actively interested in the work which is done by a committee of the Auxiliary on Sunday afternoons among the heathen people on the water side.

Having been associated with her in the school for more than four years (though not continuously) I can speak with sincere praise of her faithful work and influence in the school. It will be a matter of regret to us all when she feels obliged to retire, and no doubt it will be difficult to supply her place in the school. Let us hope and pray that someone with a like spirit of devotion to God and humanity may be found for this important work.

A JAPANESE CONGREGATION

AS DESCRIBED BY A MISSIONARY'S WIFE

AS I looked around the congregation last night I realized more clearly why the Japanese appeal perhaps more than ever before. To an onlooker they would appear an orderly, fairly comfortably off, passive lot of people. But knowing them more intimately, one becomes overpowered at

the thought of the high ambitions, the heroic sacrifices and the sufferings of those same men and women, with pride strong enough to battle uncomplainingly, and grit enough to mask all heartaches with a smile. One man among them endeavored as best he could to keep a wife and two children on seven *yen* a month, and when that work

stopped, lived on less and less food until one night at sundown it was found they had had neither fuel nor food since the day before. A woman whose husband has been out of work for months, being of the better class feels that the dignity of their position forbids repinings. Another man, out of work, but none the less looking well-dressed, has been obliged to part with everything to keep the wolf away from the door, and have food for the children. One man there is hopelessly deranged, who, though not a Christian, attends regularly. He is married, and was a teacher in one of the schools. Wishing to work up to a higher position he went to Tokyo for advanced studies in one of the universities, preparatory to taking an examination. He crammed to the utmost of his ability, but failed at his examination. Chagrin and disappointment nearly crushed him, but he endeavored to make another trial. His money had almost given out, and so he struggled on with insufficient food until his mind gave away. He sometimes brings a bright little child of his to church, and the sight of the two is very painful. One cannot but sympathize with people who try always so hard to improve themselves, and who value intellectual attainment above material advantages, as most of them do.

PRAYERS FOR NATIVE WORKERS

A MISSIONARY asks that when persons are praying for the Japan Mission, they pray especially for the raising up of native workers, both men and women. She says that this is very important, because the native workers can reach their own people in many places where the foreign workers can do nothing. The great difficulty in getting the young people to work in the mission is the "clan system." In Japan the whole family depends upon the young people,

and when these are educated sufficiently for mission work, they are so valuable that they can secure positions where they will receive far more remuneration than they can from the Church. As the money is needed for the family, the whole family needs to be converted before the young men or women will be spared to the work of the Church.

From Kyoto District:

Do pray for all the workers here. It is such an important time. The people seem to be interested as never before, and there are many inquirers. But some of the Christians are asleep, absorbed so much in worldly aims—not keeping the Lord's Day holy. Help us to pray for their awakening.

THE DECEMBER CONFERENCE

TWENTY-TWO officers, from five dioceses, gathered on Thursday, December 20th, for the monthly conference. Connecticut was represented by three officers; Long Island, three; Newark, five (two Juniors); New York, ten (two Juniors); Pennsylvania, one. Mrs. Sawyer, president of the Newark branch of the Auxiliary, presided.

The Secretary reported her attendance at interesting meetings: the twentieth annual meeting of the Church Missionary Students' Association, held in Philadelphia, which led her to recognize the importance of active work which might be done by officers of the Woman's Auxiliary among our girls in college; a missionary meeting on China, with three parish branches of the Girls' Friendly Society, showing another field for earnest co-operation with the associates and members of that Society, and a meeting of Juniors of Christ Church, Brooklyn, where the children, under the guidance of their able and experienced leader, had gathered over 900 remarkably good gifts, to fill eleven Christmas boxes. She reported also

upon the action taken by the Domestic Committee of the New York branch, calling attention to the form of their memorial to their late chairman, Mrs. Perkins, which is described as follows by the committee having it in charge:

THE MRS. HENRY CLARKE PERKINS
MEMORIAL FUND

At the December meeting of the Domestic Branch of the Woman's Auxiliary to the Board of Missions, it was decided to inaugurate a fund in memory of our late beloved Vice-President, who, by her untiring devotion and faithful service endeared herself to the entire Auxiliary; and it was recommended that such memorial be in the form of a fund to be known as the Mrs. Henry Clarke Perkins Memorial Fund; that it be placed for investment in the hands of the Board of Missions, and that the income therefrom shall be applied toward the appropriations of the Board of Missions as directed by the Domestic Committee each year.

A committee with Miss F. G. de Peyster of 11 East 86th Street, New York, as treasurer, is appointed on ways and means for raising this fund, whose account is to close, on May 1st, 1907.

Such a memorial as this proposed by the Domestic Committee emphasizes most distinctly Mrs. Perkins's intelligent grasp of the methods of the Board of Missions and her loyal following of the Board's call to the Auxiliary to take part in its work. That the committee which she so well served should have adopted such a memorial is a lasting proof of her influence with them.

The special subject of the conference was "Meetings: Triennial, Annual and Monthly," with particular attention to be given to the thought of restricted representation at the triennial conferences of diocesan officers. A notice to this effect had been sent to the diocesan officers throughout the Auxiliary, and the discussions of the day were of special interest, as officers absent as well as present took part in them, the Secretary

reading extracts from many of the letters which had been received. These letters had come from thirty-one diocesan branches, giving the opinion of forty-one individual officers, the action taken by five diocesan branches or executive committees, by one committee in a diocese and by two parochial branches. The diocesan branches, executive committees, and the one committee of a diocese were all in favor of restriction. One group of officers and six individual officers favored an unrestricted representation, while twenty-nine individual officers either strongly favored restricted representation, or felt the necessity of it. Those present at the conference were quite agreed that restriction had become a necessity, but the reading of the letters and the conference itself showed that there were certain points about which many officers and branches were still ignorant and confused, and these were carefully explained in the conference, as follows:

First—The question of restricted representation applies solely to the triennial conference of diocesan officers. This is held on the afternoon of the opening day of General Convention, with an adjourned meeting, probably all day the following Monday, which, if necessary, may be adjourned to succeeding day or days. The conference will occur in October, 1907, on the afternoon of Wednesday, the 2d, and probably on Monday, the 7th. Heretofore, at this triennial conference all diocesan officers have been eligible to attend, taking part in the deliberations and sharing in the vote. There are now over 900 diocesan officers of the Woman's Auxiliary, the numbers in the branches varying from one to seventy-five. These numbers alone make it extremely difficult to handle such a meeting in a business-like way, and would be sufficient reason for suggesting a limitation. The diocesan branches heard from upon this subject were: Alabama, suggesting not more than three from each diocese; though agreeing to one, should that number be decided upon; Connecticut, suggesting a num-

ber not to exceed five; East Carolina, unrestricted representation, with substitutes from other members only when the officers cannot attend; Kentucky, one officer or delegate, authorized to act for the branch; Maryland, four from a diocese; Western Michigan, one delegate from a branch.

Individual officers suggesting limited representation mentioned two, three, four, five, seven, eight, ten, eleven, and even fifteen, as possible numbers. The suggestions often showed that those who made them did not fully understand the question under consideration.

In reading these letters it was easily seen that the objections to limited representation rest chiefly on a misunderstanding of the purpose of the triennial conference as a whole. The triennial conference of diocesan officers is not the United Offering Service or the general meeting of the Woman's Auxiliary. The United Offering Service occurs in 1907, on Thursday morning, October 3d; the general meeting on the afternoon of the same day. Attendance at this service and the meeting following is open to all members of the Woman's Auxiliary, and is limited only by the capacity of the buildings in which they are held.

The diocesan officers' conference is for diocesan officers. Should the numbers to share in the debate and the vote be restricted, that would not mean that no others might attend, so long as there would be room to accommodate them. It would mean that, after the Triennial in 1907, a definite number of diocesan officers, chosen in a definite manner, should sit together in a compact body, to accomplish the business of the conference, all other diocesan officers and other members of the Auxiliary present being entitled to visitors' seats only, without voice in the deliberation or share in the vote. This does away with the objection raised by some officer that officers would lose the information and inspiration to be gained by such gatherings; and shows the unwisdom of the suggestion that elected officers to this triennial conference should be by preference the newest

officers and those who had never attended such meetings before.

Among the letters received it was interesting to notice that ignorance and misunderstanding were not confined to weak and distant branches, and that officers who had never attended a Triennial were able to grasp the situation, and write sensibly about it, as one from the Quincy branch: "I recognize a good reason for restriction, on account of the unwieldy size of the body, and see that some plan for genuine and yet reasonably restricted representation should be devised."

What this plan should be was only touched on. Three or four officers in writing had suggested proportionate representation, which was suggested also by an officer present; but the suggestion at once brought out so many probable difficulties and differences that, so far as the December conference was concerned, it seemed much wiser to leave that matter to be discussed and settled in General Convention, as the guide of the Auxiliary in their future methods. In 1907 all diocesan officers are entitled to take part in the Triennial Diocesan Conference and to help make up that vote, which, following the present custom of Convention and of the Auxiliary, is now by dioceses, a vote to a diocese. But at this conference the question of restricted representation at future Triennials will be decided, and the method of arriving at that representation no doubt discussed. The conference did not go farther at its December meeting than to consider balloting, in branches with many officers, as likely to be the best and wisest method of reaching a wise choice.

One other misconception was noticeable in the letters received. Some officers thought that the call for limited representation had to do, primarily, with the difficulty of entertaining large numbers. But the diocesan officers have been accustomed to attend the Triennial gatherings at their own expense, except in a few cases when sent by their branches or entertained by personal friends.

AUXILIARY NOTES

Sacramento

From the president of the district branch.

OUR Woman's Day during the last convocation of the district was well attended and a great success, and we shall hope for even better things next year. As we could secure no speaker from outside the district we contented ourselves with talent near home, and had an admirable paper from Mr. Hori, the devoted worker in charge of the Japanese Mission here. The subject was "The Japanese in America," and it was so well treated that I hope to have the paper read in all our Auxiliary branches. Our offering, of \$25, was added to the small sum in hand for the United Offering of 1907.

It is just a year since the bishop appointed me president of the Woman's Auxiliary in this district. I found one strong organization at Petaluma, the home of our faithful secretary; a small but well conducted branch at Red Bluff, where there was also the only Junior Auxiliary in the district, and, third, our own newly organized, but healthy, little branch at Trinity, Sacramento. This was the sum total of organized Auxiliary work. While attending the convocation at which I received my appointment, I persuaded the ladies at Nevada City, Cal., to form a small branch for Auxiliary study and prayer. Their rector is interested, and has endeavored to keep them faithful to their promise to meet at least once in three months. Also at the same time we organized a branch at Grass Valley, where the wife of the rector was thoroughly familiar with the work, having been with Mrs. Morrison in the District of Duluth. Since then, however, the rector has removed, and I am sorry to say that in the interlude of rectorships this weak plant of Auxiliary interest has languished nearly unto death! I visited Vallejo later, and was cordially met by rector and ladies.

On these occasions I usually ask the clergyman in charge to have a short de-

votional service with missionary hymns and prayers, and then I give a talk upon the Auxiliary—historical to begin with, going back to the days when separate missionary societies did good work, the gradual need of a central organization, the 2,000 letters which were sent out to clergymen and others asking their opinion as to the possibility of combining all missionary workers in one society, so that no cause should be neglected, and none over-helped, of the very few answers which were returned, and the non-enthusiastic tone of most of them. I gradually get to the Auxiliary as it exists to-day—first in the whole Church, then in a diocese, and lastly, in a parish, and then I make the personal appeal for Christian neighborliness as manifested in missions, etc.

The Vallejo branch promises to become a sturdy one, and is fortunate in having among its members a former Junior secretary in Olympia. At Santa Rosa I was able to form an Auxiliary, and there, too, I found an earnest Churchwoman, just come from Chicago, who was made president of the very new and very tender Auxiliary branch. Within two months came the earthquake and fire in Santa Rosa, and her appeal through the Auxiliary brought responses from eastern branches almost sufficient to repair the damage done to the new rectory. It is needless to say that this practical demonstration of what a bond of union and sympathy the Auxiliary is throughout the Church, north, east, south and west, at home and abroad, has been thoroughly appreciated at Santa Rosa, and I do not believe the Auxiliary will ever be allowed to die in that parish. In the brave little parish at Gunison I found that two faithful women had been sending in certain dues to the treasurer every year since Mrs. Graves, when visiting here from Laramie, had spoken to them of Auxiliary work, eight or nine years ago. The Church is very healthy in Gunison, but since my visit there the little town of 600 people has had a fire which de-

stroyed nearly all of the business portion and part of the homes; consequent changes have stricken the Auxiliary attempt, the president has removed, and the faithful remainder have little they can give but prayers. I always emphasize the tremendous need of prayer for missionary work, and the fact that it is a gift within the power of all to give. I made a trip to Chico last spring, but the rain descended in a deluge and I could not blame the ladies for failing to appear. It was a delight to go to Red Bluff, where, under the direction of the rector's wife, the Auxiliary, though few in numbers, is fine in tone.

Next week I go to Reno, Carson City and Virginia City, all in Nevada, and hope to organize at least two societies. There are four more places nearer home that I intend visiting soon. Everywhere the people are cordial, but many times there is no one to lead, and they do not know what to do. Sometimes I think I will send out suggestions as to just what should be done at the quarterly meetings in these different parishes.

I trust this long letter is fairly coherent, and will give an idea of the present condition and standing of the Auxiliary in this vast missionary district of Sacramento. A year ago a dear old friend died suddenly. He was a devoted Churchman, and his widow, feeling that the money found in his pocket was set apart from common uses, gave it to me to pay my travelling expenses upon these Auxiliary trips. I have felt that having this fund thus provided was a real benediction upon my efforts.

From Olympia

AT the semi-annual meeting of the Olympia branch it was decided to have a district educational secretary who should secure pamphlets, etc., from the educational secretary at the Church Missions House, that all branches in the district might study the same topic, so that occasionally we might have a treat in hearing some fine speaker address us on the subject and

all be prepared to listen intelligently. It was further decided that, as a district, we make the Feast of the Epiphany our day for corporate Communion. It was the most enthusiastic and unanimous meeting we have had in years. All was harmonious and interesting.

Western New York

From the secretary of a district branch.

I THINK the more meetings we have, the more will be the interest and the more women interested. For eight years I have had three meetings a year, in this section; and no matter how hard it stormed, blizzards, rain and wind have not prevented large meetings, from 200 to 700.

I visit each parish Auxiliary, and explain in a simple way what is expected of us. In this section we are like one family in our Auxiliary work, and I am sure it is because of our three meetings, which last one hour and a half each.

Duluth

From an Indian deacon.

I WANT to say, to tell you something of my mission work. I take charge two stations, St. John's in the Wilderness, and St. Antipas's, five miles. I have to go back and forth, and to minister the sick, rain or shine, warm or cold; also occasionally go across the big lake, twelve miles across it, to tell the good news to the heathen Indians. They are very friendly now.

My wife is a help to me. She goes back and forth to the two mission to teach the women to make garment and such like. The women meets once a week to sew. They love to do it. They learn to make quilts and other thing. All the women help each other; they sing hymns at the same. I go and closed their meeting with a short prayer.

TO DIOCESAN OFFICERS.

The January conference will be held on Thursday, the 17th, at 11:15 A.M. Special subject: Gifts—Gifts Under Appropriation, Specials, the United Offering.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitian Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from November 1st to December 1st, 1906.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Alabama

Ap. \$6.00; Sp. \$1.00

Spring Hill—St. Paul's: Gen.....	1 00
Talladega—St. Peter's: Gen.....	5 00
Tuscumbia—St. John's S. S.: Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00

Albany

Ap. \$1,185.55; Sp. \$40.00

Albany—All Saints' Cathedral: Dom. and Frn. (Apportionment, 1905-06), \$600; S. S.* Gen., \$126.07.....	726 07
Holy Innocents': Junior Aux., Gen..	5 17
Amsterdam—St. Ann's: Gen.....	101 51
Cambridge—St. Luke's: (Apportion- ment, 1905-06) Gen.....	121 87
Duanesburg — Christ Church: Wo. Aux., Gen.....	19 00
Gloversville—Christ Church: Sp. for California Relief Fund.....	10 00
Green Island—St. Mark's: Frn.....	2 90
Herkimer—Christ Church Mission: Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
Hobart—St. Peter's: Gen.....	12 03
Potsdam — Trinity Church: Indians, \$2; Miss Lavinia Clarkson, for the "T. Streathfield Clarkson" (In Mem- oriam) (Graduate) scholarship, South Dakota, \$60; "Levinus Clark- son" (In Memoriam) (Graduate) scholarship, South Dakota, \$60.....	122 00
Schenectady—William W. Snell, Dom. and Frn.....	10 00
Stillwater—St. John's: Gen.....	10 00
Troy—Christ Church: Gen.....	5 00
St. John's: Daughters of St. John, Wo. Aux., in loving memory of Mrs. Brewer, Sp. for St. Peter's Hospital, Helena, Montana.....	25 00
Watervliet — Trinity Church: Dom. and Frn.....	50 00

Arkansas

Ap. \$2.00

Fayetteville—St. Paul's: Juniors, sal- ary of Bible-woman, Hankow.....	2 00
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California

Ap. \$60.22

Alameda Co.—S. S.: Gen.....	10 22
San Francisco—Grace: salary of Rev. J. W. Nichols, Shanghai.....	50 00

Central New York

Ap. \$85.84; Sp. \$1,269.87

Auburn—St. John's: Junior Aux., Sp. for Church Extension Fund, Porto Rico	1 00
Cazenovia—St. Peter's: through King's Daughters, for Bishop Kendrick's work, New Mexico and Arizona, \$15; Bishop Rowe's work, Alaska, \$15...	30 00
Cortland—Grace: Sp. for San Fran- cisco sufferers, to be used at the bishop's discretion.....	7 87
Harpersville—St. Luke's: Gen.....	7 00
Ithaca—St. John's S. S.: Sp. for work of Rev. S. C. Hughson, Westminster, Maryland	15 00
Manlius—St. John's School: Sp. toward Rev. Mr. Welbourn's Chapel in Tokyo	25 00
Oswego—Christ Church S. S.: Gen.....	25 00
Utica—Trinity Church: Gen.....	23 84
Watertown — Trinity Church: "A Friend," \$1; "A Member, Wo. Aux." \$1,000; Sp. for Church Extension Fund, Porto Rico, "A Member," Wo. Aux., Sp. for Bishop Van Buren, Porto Rico, \$69; S. S., Infant Class, Sp. for a stereopticon for Rev. Mr. Bland's Mission, Mayaguez, Porto Rico, \$50.....	1,120 00
Miscellaneous—Branch Wo. Aux., Sp. for Training-school building, Sendai, Tokyo	100 00

Babies' Branch, Sp. for Akita Building Fund, Tokyo. 1 00

Central Pennsylvania

Ap. \$595.46; Sp. \$61.00

Alford—Mr. Perry Sweet, Sp. for Bishop Van Buren's work, Porto Rico. 1 00
Athens—Trinity Church: Dom. and Frn., \$20; Gen., \$10. 30 00
Catasauqua—St. Stephen's: Junior Aux., Sp. for "Valle Crucis" scholarship, Asheville. 2 00
Frackville—Christ Church S. S.: Sp. for Bishop Van Buren, Porto Rico. 2 00
Hazleton—St. Peter's: Gen. 2 85
Lebanon—St. Luke's: Wo. Aux., Sp. for Rev. J. Senior's work, Lamar, Kansas City. 5 00
Montrose—William H. Warner, Sp. for Bishop Van Buren's work, Porto Rico, at his discretion. 1 00
Stroudsburg—Christ Church: Gen. 22 61
Wilkes Barre—St. Stephen's: Frn., \$350; S. S., "St. Stephen's" scholarship, St. Hilda's School, Wuchang, \$50; "St. Peter's" scholarship, St. Agnes' School, Kyoto, \$50; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, \$50; "St. Stephen's" scholarship, High School, Africa, \$40. 540 00
Miscellaneous—Wo. Aux., Sp. for Rev. J. J. Chapman's Rectory Fund, Kyoto. 50 00

Chicago

Ap. \$603.12; Sp. \$43.20

Chicago—Epiphany: Choir Boys' S. S. class, for Day-school for Boys at Ichang, Hankow. 5 00
St. Barnabas's: Gen., \$11.50; S. S., Sp. for "Georgiana Van Bezey" cot, St. Luke's Memorial Hospital, Ponce, Porto Rico. 16 50
St. Chrysostom's: Gen., \$110; Sp. for Bishop White, for work in the Diocese of Michigan City, \$35. 145 00
"L." "Williams" scholarship, St. John's School, Cape Mount, Africa, \$80; "H." "Memorial" scholarship, St. John's School, Cape Mount, Africa, \$80; Bible-reader, Tokyo, \$50; Catechist, Tokyo, \$50; "Grace E. Gregory Memorial" scholarship, \$50; "Edith T. Franklin" scholarship, \$50; St. Margaret's School, Tokyo. 360 00
F. A. Patterson, Sp. for the construction of a university church for students in Hongo, Tokyo. 1 00
Evanston—St. Luke's: Gen. 37 12
Freeport—Grace S. S.: Sp. for Church Extension Fund, Porto Rico. 2 20
Streator—Christ Church: Gen., \$1.50; "An Individual," for Bishop Brooke's work, Oklahoma and Indian Territory, \$1. 2 50
Miscellaneous—Laymen's Forward Movement, Gen. 77 00

Colorado

Ap. \$17.95; Sp. \$10.00

Colorado Springs—St. Stephen's S. S.: Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico. 5 00
Denver—St. Barnabas's: Juniors, for Bishop Hare's work in South Dakota. 2 95
St. John's Cathedral: Mrs. F. H. Harne, Frn. 10 00
Rev. H. Martyn Hart, D.D., Sp. for Church Extension Fund, Porto Rico. 5 00
Pueblo—St. James's: Frn. 5 00

Connecticut

Ap. \$1,634.75; Sp. \$603.96

Bethany—Christ Church S. S.: Sp. for Church Extension Fund, Porto Rico. 3 00
Bridgeport—St. John's: "Glover Sanford Memorial" scholarship, St. Margaret's School, Tokyo. 12 50
Canaan—Christ Church: Gen. 45 10
East Berlin—St. Gabriel's: Mrs. Herbert E. Smith (In Memoriam), "H. E. S.," January 29th, Gen. 1 00
Glastonbury—St. James's: Gen. 15 50
Hartford—Christ Church: "A Member," Gen. 500 00
Kent—St. Andrew's S. S.: Sp. for Church Extension Fund, Porto Rico. 1 00
Lime Rock—Trinity Church: Sp. for San Francisco Church Rebuilding Fund, \$51.66; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2. 53 66
Meriden—St. Andrew's: Indian, \$4.50; Colored, \$6.85. 11 35
Middletown—Holy Trinity Church: Bishop Williams Chapter, Daughters of the King, Sp. for two children's beds in St. Luke's Memorial Hospital, Ponce, Porto Rico. 10 00
Rev. John Binney, Sp. for San Francisco Church Rebuilding Fund, at Bishop Nichols's discretion. 25 00
New Haven—Christ Church: Bishop Knight's work, Cuba. 10 00
Women's Church Missionary Association, Sp. for Rev. S. H. Littell, Hankow. 8 00
New Milford—All Saints' Memorial S. S.: Bishop Van Buren's work, Porto Rico. 2 00
Niantic—St. John's Chapel: Gen. 13 58
Norwalk—Wo. Aux., Sp. for new mission house at Sendai, Tokyo. 60 00
Norwich—Trinity Church: Gen. (Apportionment, 1905-06). 276 50
Pomfret—Christ Church: Dom., \$54.32; Frn., \$54.31. 108 63
Ridgefield—St. Stephen's: Gen. 241 00
South Glastonbury—St. Luke's: Gen. 25 09
Stonington—Calvary: Gen. 40 00
Warehouse Point—St. John's: Sp. for work of Archdeacon McGuire, Arkansas. 9 80
Waterbury—St. John's: Cuba, \$33.69; Frn., \$13.92; Gen., \$45.35; Sp. for Cuba, \$156.50. 347 18
Watertown—Horace D. Taft, Sp. for salary of Robert A. Kemp, Boone School, Hankow. 15 00
Westport—Christ Church: Dom. 16 82
Holy Trinity Church: Bible-woman, China, \$40; "William L. Coley" scholarship, St. John's School, Africa, \$25; St. Paul's School, Lawrenceville, Southern Virginia, \$25; Frn., \$35. 125 00
Miscellaneous—Branch Wo. Aux., Sp. for Rev. S. H. Littell, Hankow. 60 00
Archdeaconry of Middlesex, Sp. for Rev. S. H. Littell, \$2; Sp. for Catechists' Training-school, Hankow, \$200. 202 00

Delaware

Ap. \$20.25; Sp. \$20.00

Millsboro—St. Mark's: Gen. 10 25
Newark—St. Thomas's: Sp. for Rev. S. H. Littell, Hankow. 20 00
Stanton—St. James's: Gen. 5 00
Wilmington—Trinity Church: Dom., \$3; Frn., \$2. 5 00

East Carolina

Ap. \$21.10; Sp. \$8.00

<i>Edenton</i> —St. Paul's: Wo. Aux., Gen., \$11.60; Sp. for Bishop McKim, Tokyo, \$2.....	13 60
<i>Hertford</i> —Holy Trinity Church: Wo. Aux., Gen.....	2 00
<i>Lake Waccamaw</i> —Dom.....	3 75
<i>Maston</i> —St. Matthew's: Dom.....	3 75
<i>Washington</i> —St. Peter's: Wo. Aux., Sp. for Bishop McKim, Tokyo.....	3 00
<i>Wilmington</i> —St. James's: Wo. Aux., Sp. for Rev. Mr. Chapman's work, Anvik, Alaska, \$1; Sp. for St. Paul's College, Tokyo, for a desk, \$2.....	3 00

Easton

Ap. \$30.00; Sp. \$20.50

<i>Queen Anne Co. (Centreville)</i> —St. Paul's: Sp. for Rev. N. Matthews' work, Africa.....	20 00
<i>Talbot Co. (St. Michael's)</i> —St. Michael's Parish: Gen.....	30 00
<i>Miscellaneous</i> —Branch Junior Aux., Sp. for Junior Aux. class-room, St. Paul's College, Tokyo.....	50

Fond du Lac

Sp. \$5.69

<i>Waupaca</i> —St. Mark's S. S.: Sp. for Church Extension Fund.....	69
<i>Waupun</i> —Trinity Church: Wo. Aux., Sp. for Bishop Rowe, Alaska.....	5 00

Georgia

Ap. \$25.00; Sp. \$6.36

<i>Hawkinsville</i> —St. Luke's S. S.: Sp. for Bishop Van Buren, Porto Rico.....	2 36
<i>Macon</i> —Christ Church: Wo. Aux., Sp. for Dr. Boone's life insurance, Shanghai.....	4 00
<i>Savannah</i> —St. John's: Wo. Aux., salary of Miss Sabine, Alaska, \$12.50; salary of Miss Crummer, Shanghai, \$12.50.....	25 00

Harrisburg

Ap. \$255.26; Sp. \$30.00

<i>Delta</i> —St. David's: Gen.....	1 00
<i>Harrisburg</i> —St. Paul's: Gen.....	101 85
<i>Lewistown</i> —St. Mark's: S. S. class of girls, Sp. for Dr. Jeffreys' hospital work, Shanghai.....	5 00
<i>Sellingsgrove</i> —All Saints: Gen.....	2 41
<i>Miscellaneous</i> —Wo. Aux., Gen., \$150; Sp. for Archdeacon Steel's work, Cuba, \$25.....	175 00

Indianapolis

Ap. \$3.25

<i>Indianapolis</i> —Christ Church: Junior Aux., for freight on box to Porto Rico.....	1 25
<i>Lafayette</i> —St. John's: Junior Aux., for freight on box to Porto Rico.....	1 00
<i>Miscellaneous</i> —Junior Aux., for freight on box to Porto Rico.....	1 00

Iowa

Ap. \$36.40

<i>Boone</i> —Grace: Gen.....	1 40
<i>Dubuque</i> —St. John's: salary of Rev. Mr. Nieh, Hankow.....	10 00
<i>Oskaloosa</i> —St. James's S. S.: Gen.....	25 00

Kansas

Ap. \$45.75

<i>Lawrence</i> —Trinity Church S. S.: Gen.....	5 75
<i>Topeka</i> —Grace Cathedral: Gen.....	3 00

Wichita—St. John's S. S.: last payment, "Anvik" scholarship, Alaska, \$25; Wo. Aux., "Anvik" scholarship, \$12.....

37 00

Kansas City

Ap. \$43.69; Sp. \$25.00

<i>Kansas City</i> —Grace: Wo. Aux., Gen....	5 23
St. George's: Gen.....	14 94
St. Mary's: Gen., \$23.52; Wo. Aux., Sp. for St. Mary's on the Mount, Sewanee, Tennessee, \$15.....	38 52
James C. Horton, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
J. D. Cook, Sp. for Church Extension Fund, Porto Rico.....	5 00

Kentucky

Ap. \$373.85; Sp. \$84.05

<i>Anchorage</i> —St. Luke's: Sp. for Equipment Fund, Soochow, Shanghai.....	2 00
<i>Louisville</i> —Advent: Gen. (of which Junior Aux., \$6.25).....	71 42
Christ Church Cathedral: Dom., \$14; Wo. Aux., Gen. (of which Junior Aux., \$8.68), \$108.68; Sp. for Bishop Nichols, for San Francisco sufferers, \$11.....	133 68
St. Andrew's: Gen., \$35.50; Sp. for Rev. Mr. Ancell's Equipment Fund, Soochow, Shanghai, \$47.65; Wo. Aux., Brazil, \$12.50.....	95 63
Mrs. T. U. Dudley, "Bishop Patterson" scholarship, Boone College, Wuchang, Hankow, \$50; "John C. Morton" scholarship, St. John's School, Cape Mount, Africa, \$50.....	100 00
Wo. Aux., Sp. for Soochow, Shanghai, Equipment Fund.....	23 40
<i>Miscellaneous</i> —Joint service: Gen....	31 75

Lexington

Ap. \$119.82; Sp. \$28.00

<i>Covington</i> —St. John's: Gen.....	26 00
<i>Frankfort</i> —Ascension: Gen.....	10 90
Miss Annie Grey, Sp. at discretion of Rev. B. L. Ancell, Shanghai.....	3 00
<i>Lexington</i> —Christ Church Cathedral: Gen., \$56.25; Wo. Aux., Sp. for life insurance of Rev. C. H. Evans, Tokyo, \$25.....	81 25
<i>Newport</i> —St. Paul's: (Apportionment, 1905-06) Gen.....	26 67

Long Island

Ap. \$141.13; Sp. \$1,118.64

<i>Brooklyn</i> —Church of St. Matthew: Bible-class, Sp. for Rev. E. D. Weed's Rectory Fund, Scranton, Mississippi.....	10 00
Christ Church: Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina.....	2 00
(Bay Ridge)—Christ Church S. S.: Sp. for Church Extension Fund, Porto Rico.....	15 00
Grace: Sp. for San Francisco Church Rebuilding Fund, \$501; Sp. for Bishop Nichols, \$100; Bishop Moreland's Rebuilding Church Fund, California, \$100; Wo. Aux., Sp. for sewing-teacher's salary, St. Augustine's School, Raleigh, North Carolina, \$23; Sp. for mortgage debt, St. Mark's Hospital, Salt Lake, \$200....	924 00
Holy Apostles' Missionary Society: Sp. for Church Extension Fund, Porto Rico.....	1 00
Holy Trinity Church: "A Friend,"	

\$1, "A Friend," \$1, Sp. for Rev. S. H. Littell, Hankow.....	2 00
Incarnation: Wo. Aux., for freight on box to Porto Rico.....	3 50
Church of the Messiah: Sp. for Rev. Mr. Lathrop, for California Church Rebuilding Fund, \$21; Antoinette S. De Compo, Sp. for rector of Advent Church, San Francisco, to help rebuild church, \$5.....	26 00
St. Bartholomew's: Wo. Aux., for freight on box to Porto Rico.....	1 00
St. Clement's: Indian, \$14.38; Colored, 25 cts.; Brazil, \$6.70.....	21 33
St. George's S. S.: Sp. for Bishop Rowe, Alaska, account, Arthur and Celin.....	17 79
St. Mark's: Dom. and Frn.....	60 00
(Flatbush)—St. Paul's: Sp. for Rev. F. D. Weed's work, Aberdeen, Mississippi.....	98 85
Marion Litchfield, Sp. for San Francisco Church Rebuilding Fund.....	15 00
E. R. Greene, Sp. for San Francisco Church Rebuilding Fund.....	5 00
Great Neck—All Saints': Indian.....	17 80
Jamaica—Grace: Gen.....	23 75
Patchogue—St. Paul's: Mr. S. H. Baker, Sp. for travelling expenses of Rev. A. W. Mann.....	2 00
Rockville Centre—Ascension: Domestic	12 35
Roslyn—Trinity Church: Indian.....	1 40

Los Angeles

Ap. \$1.57

Los Angeles—All Saints': Katie Foster, 57 cts., "Anonymous," \$1, Gen.....	1 57
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Louisiana

Ap. \$62.02; Sp. \$27.00

Lucknow—Wo. Aux., Dom., \$4.25; Frn., \$5; Gen., \$5.....	14 25
New Orleans—Christ Church: Wo. Aux., Frn.....	1 00
Grace: Rev. A. R. Edbrooke, Sp. at discretion of Rev. B. L. Ancell, Shanghai.....	5 00
Mt. Olivet: Wo. Aux., Gen.....	1 50
St. Paul's: Rev. A. R. Price, Sp. at discretion of Rev. B. L. Ancell, Shanghai, \$10; Wo. Aux., Frn., \$11.80.....	21 80
Trinity Church: Wo. Aux., Frn.....	10 00
Thibodaux—St. John's: Wo. Aux., Frn.....	7 80
Williamsport—St. Stephen's S. S.:* Gen.....	15 67
Miscellaneous—Wo. Aux., Sp. at discretion of Rev. B. L. Ancell, Shanghai.....	12 00

Maine

Ap. \$20.50

Portland (Woodfords) — Trinity Church: Gen.....	18 00
Saco—Trinity Church: Junior Aux., Gen.....	2 50

Maryland

Ap. \$546.73; Sp. \$35.43

Anne Arundel Co.—St. Anne's Parish: Gen.....	25 00
Baltimore — Ascension: (Apportionment, 1905-06) Gen., \$117; S. S., Missionary Society, for the "Alice Fair" scholarship, St. Mary's Hall, Shanghai, \$40.....	157 00
Church of the Messiah: "A Member," Sp. for Miss Bristowe, Sendai, Tokyo, toward Building Fund.....	5 00
St. Luke's: \$25, "A Friend," \$1, for Bishop Van Buren, Porto Rico.....	26 00

St. Michael and All Angels': Sp. for Church Extension Fund, Porto Rico. "H. W. A.," Sp. for Rev. Mr. Ancell, Shanghai.....	9 43
(Lauraville) — J. William Schumacher, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	20 00
Baltimore Co. (Lutherville) — Holy Comforter: Wo. Aux., Gen.....	1 00
(Catonsville) — St. Timothy's: Branch Wo. Aux., Colored.....	15 00
(Towson)—Trinity Church: Bishop Van Buren's work, Porto Rico.....	100 00
Reisterstown Parish: Gen.....	50 00
Frederick Co. (Frederick)—All Saints' Parish: Frn., \$7.45; Brazil, \$4.75; Dom., \$4.86; Indian, \$2.45; Colored, \$3.85; Mexico, \$2.60.....	70 00
Harford Co. (Bel Air)—Emmanuel Church: for Rev. James J. Chapman's work at Kanazawa, Kyoto....	25 96
(Hickory)—Grace Chapel: for Rev. James J. Chapman's work at Kanazawa, Kyoto.....	10 81
Howard Co. (Ellicott City) — St. John's: Wo. Aux., Indian, \$2.50; Frn., \$2.50.....	1 19
(Dorsey) — Trinity Church: Wo. Aux., for "Paul" scholarship, Boone College, Wuchang, Hankow.....	5 00
Howard and Anne Arundel Co's.—Trinity Parish: for Miss Ridgley's work, Africa.....	50 00
	10 77

Massachusetts

Ap. \$453.02; Sp. \$12,384.22

Boston — Emmanuel Church: Colonel James M. Ingalls, \$10; Mrs. D. N. Spooner, \$10; Sp. for Church Extension Fund, Porto Rico, "A Member," Wo. Aux., Sp. for Archdeacon Hughson, Asheville, \$10; "Members," Wo. Aux., Sp. for "Elizabeth" crib, St. Mary's Orphanage, Shanghai, \$30; Sp. for Rev. Mr. Mosher's work, Wushih, Shanghai, \$100.....	160 00
(Dorchester)—Epiphany: \$8.50, S. S., \$1.88, Sp. for San Francisco Church Rebuilding Fund.....	10 38
Church of the Messiah: Sp. for San Francisco Church Rebuilding Fund. (Dorchester)—St. Mary's: Frn.....	12 81
St. Stephen's: Sp. for Rev. S. H. Littell, Hankow, \$5; "A Friend," Sp. for Bishop Brent, Philippine Islands, \$100; "A Friend," \$5; Mrs. Seth Sprague, \$50; Sp. for Rev. S. H. Littell, Hankow.....	24 00
Trinity Church: Sp. for Bishop Knight's work in Cuba, \$1,041; "A Member," Sp. for San Francisco Church Rebuilding Fund, \$10,000; "A Member," through Wo. Aux., Sp. for insurance dues of Rev. Mr. Lund, Hankow, \$50.....	11,091 00
James M. Hubbard, Sp. for Church Extension Fund, Porto Rico.....	10 00
"A Friend," Sp. for Church Extension Fund, Porto Rico.....	50
"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico....	5 00
Mr. and Mrs. Charles Thorndike, Sp. for San Francisco Church Rebuilding Fund, \$150; Sp. for St. Matthew's Church, San Mateo, \$150.....	300 00
"Massachusetts," Sp. for San Francisco Church Rebuilding Fund.....	100 00
Brookline—All Saints': "A Member," Wo. Aux., Sp. for Archdeacon Hughson, Asheville.....	1 00
Mrs. J. M. Codman, Sp. for Church Extension Fund, Porto Rico.....	10 00
Mrs. Samuel C. Payson, Sp. for St.	

Luke's Memorial Hospital, Ponce, Porto Rico.....	3 00
Mrs. Charles F. Wentworth, Sp. for Church Extension Fund, Porto Rico. "A Friend," Sp. for Dr. Street's hospital work, Kyoto.....	5 00 10 00
Cambridge—St. Bartholomew's: Sp. for San Francisco Church Rebuilding Fund.....	2 00
St. James's: (Apportionment, 1905-06) Gen.....	95 56
St. John's Memorial Chapel: Sp. for San Francisco Church Rebuilding Fund.....	188 76
St. Peter's: Gen., \$49; Sp. for San Francisco Church Rebuilding Fund, \$15.65.....	64 85
Falmouth—St. Barnabas's: Sp. for San Francisco Church Rebuilding Fund..	85 59
Frammingham (South)—Mrs. J. Hall McFall, Wo. Aux., Sp. for help of John Yanagibashi's mother, Tokyo..	1 00
Hanover—St. Andrew's: Sp. for San Francisco Church.....	80 00
Lawrence—United S. S. service, held in Grace Church: Sp. for Bishop Nichols, of San Francisco.....	11 55
St. Augustine's Mission: Sp. for San Francisco Church Rebuilding Fund..	21 62
Lowell—Mrs. Tyler, Sp. for support of mother of J. Yanagibashi, Sendai, Tokyo.....	5 00
Lynn—St. Stephen's: R. A. Spaulding, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5; Wo. Aux., for Mexico, \$15.....	20 00
New Bedford—Grace: Frn.....	209 50
Newton (Waban)—Church of the Good Shepherd: Gen., 50 cts.; Sp. for San Francisco Church Rebuilding Fund, \$22.69.....	23 19
(Lower Falls)—St. Mary's: Sp. for rebuilding California churches.....	41 78
Rockport—St. Mary's: Sp. for San Francisco Church Rebuilding Fund..	9 35
Somerville—St. Thomas's: Bishop Van Buren's work, Porto Rico (of which from Woman's Guild, \$5), \$8.50; Japanese work in California, \$8.50; St. Margaret's Guild, Sp. for the education of Dolores Calderon, San Juan, Porto Rico, \$10.....	27 00
Swansea—Christ Church: Sp. for San Francisco Churches.....	5 54
Waltham—Christ Church S. S.: Gen.	30 96
Miscellaneous—Junior Clergy Missionary Association, Gen.....	11 50

Michigan

Ap. \$557.52; Sp. \$66.00

Brooklyn—All Saints': Gen.....	4 10
Cheboygan—St. James's: Sp. for San Francisco Church Rebuilding Fund..	1 00
Crowwell—Christ Church: Gen.....	3 08
Detroit—Church of Our Saviour: Dom. and Frn.....	2 45
St. Barnabas's: Gen.....	2 54
St. John's: Wo. Aux., Sp. for Bishop Brown, Arkansas, \$50; Mrs. Minor, Sp. for Rev. Mr. Clapp, Bontoc, Philippine Islands, \$10; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	65 00
St. Paul's: Gen.....	450 00
Jackson—St. Paul's S. S.: Gen.....	15 00
Owosso—Christ Church: Dom., \$7.50; "Communicant," A Thank-offering, Gen., \$5.....	12 50
Saginaw—St. John's: Gen.....	39 55
Conference of Laymen's Forward Movement, held in St. John's Church, Gen.....	23 30
Trenton—St. Thomas's: Wo. Aux., Gen.	5 00

Michigan City

Ap. \$28.15; Sp. \$5.03

Port Wayne—Trinity Church: Babies' Branch, Gen. (of which from Junior Aux., \$3.15), \$8.15; Sp. for Akita Kindergarten, Tokyo, \$3.03.....	11 18
Wo. Aux., Frn.....	10 00
Logansport—Trinity Church S. S.: Sp. for Church Extension Fund, Porto Rico.....	2 00
Miscellaneous—Wo. Aux., Gen.....	10 00

Minnesota

Ap. \$590.79; Sp. \$141.66

Henderson—St. Jude's: Gen.....	8 00
Minneapolis—St. Matthew's: Gen.....	10 00
St. Paul—St. Peter's: Gen.....	10 00
Mrs. Mary S. Sleppy, Junior Aux., Sp. for scholarship in Iolani School, Honolulu.....	100 00
Stillwater—Ascension: Gen.....	15 00
Miscellaneous—Gen., \$171.68; Sp. for stipend of Rev. J. V. Alfvengren, \$41.68.....	213 34
Branch Wo. Aux., Dom., \$188.06; Frn., \$58.05; "Bishop Whipple" scholarship, \$40; "Bishop Gilbert" scholarship, \$40; both in St. Hilda's School, Wuchang, Hankow; "Cora R. Brunson" scholarship, St. Mary's Hall, Shanghai, \$50.....	376 11

Mississippi

Ap. \$25.50; Sp. \$10.40

Greenville—St. James's: Sp. at discretion of Rev. B. L. Ancell, Shanghai.....	10 40
Raymond—St. Mark's: Gen.....	5 50
Rolling Fork—Chapel of the Cross: Gen.....	20 00

Missouri

Ap. \$75.75; Sp. \$11.89

Hannibal—Trinity Church: Gen.....	75
St. Louis—Church of the Redeemer: Gen.....	75 00
St. Mark's: Sp. for Soochow Building Fund, Shanghai.....	11 89
St. Peter's: Dom., \$53.02; Frn., \$51.01.....	104 03
Miscellaneous—Branch Wo. Aux., Gen.	27 00

Nebraska

Ap. \$129.50; Sp. \$1.00

Ashland—St. Stephen's: Wo. Aux., Dom., \$2; Frn., \$1.....	3 00
Central City—Christ Church: Wo. Aux., Dom., \$2.50; Frn., \$2.50.....	5 00
Hartington—Grace: Wo. Aux., St. Paul's College, Tokyo.....	2 50
Harvard—St. John's: Wo. Aux., Frn..	1 00
Omaha—Trinity Church: Wo. Aux., Dom., \$25; Frn., \$25.....	50 00
Mrs. Stehn, Wo. Aux., Dom., \$2.50; St. Paul's College, Tokyo, \$2.....	4 50
Plattsmouth—St. Luke's: Wo. Aux., Dom., \$2.50; Junior Aux., Frn., \$1; "Adelaide Williams" scholarship, St. Mary's Hall, Shanghai, \$1; Gen., \$1.	5 50
South Omaha—St. Clement's: Wo. Aux., Dom., \$4; Frn., \$4; salary of Miss Crummer, Shanghai, \$1.....	9 00
Miscellaneous—Mrs. Worthington, Wo. Aux., "Bishop Worthington" scholarship, Orphan Asylum, Cape Palmas, Africa.....	50 00

Newark

Ap. \$514.82; Sp. \$64.00

Englewood—St. Paul's: Frn., \$102.61; Gen. (of which James Barber, \$20), \$51.21; S. S., Sp. for Church Extension Fund, Porto Rico, \$10.....	163 82
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Emily Daves, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..	10 00
Millington—All Saints': Gen.....	20 00
Morristown—Edward Q. Kearley, \$10, Henry Shaw, \$10, Mrs. Henry Shaw, \$5, Sp. for San Francisco Church Rebuilding Fund.....	25 00
Newark—Grace: China, \$33; Japan, \$33	66 00
Trinity Church: Junior Aux., "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai.....	25 00
Orange (East)—Christ Church: "A Member," Sp. for Dr. Street's hospital work, Kyoto.....	2 00
St. Agnes's: Sp. for salary of Rev. Octavius Parker, Sacramento.....	5 00
St. Paul's: "A Member," Sp. for Dr. Street's hospital work, Kyoto, \$10; Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2..	12 00
Short Hills—Christ Church: Dom., \$125; Frn., \$125.....	250 00

New Hampshire

Ap. \$63.62

Groveton—St. Mark's S. S.:* Gen.....	9 00
Nashua—Church of the Good Shepherd: Gen.....	47 62
Rochester—Church of the Redeemer: Gen.	5 00
West Derry—Transfiguration: Gen....	2 00

New Jersey

Ap. \$724.76; Sp. \$66.49

Basking Ridge—St. Mark's: Gen.....	2 68
Bernardsville—St. Bernard's: Gen.....	82 34
Camden—St. Paul's: (Apportionment, 1905-06), Dom. and Frn.....	104 92
Cranford—Trinity Church S. S.: Gen. Elisabeth—Christ Church: Dom., \$101; Frn., \$76.30; Sp. for Bishop Knight's work, Cuba, \$10.25; "A Thank-offering," Sp. for San Francisco Church Rebuilding Fund, \$50; S. S., Sp. for Bishop Knight's work, Cuba, \$3.24.....	240 79
St. John's: Gen.....	236 61
Moorestown—Trinity Church: Dom....	40 00
Ocean City—Rev. John Liggins, Sp. for mission at Changsha, Hankow.....	3 00
Somerville—St. John's: Gen.....	67 25
Westfield—St. Paul's: (Apportionment, 1905-06), Gen.....	9 81

New York

Ap. \$2,705.85; Sp. \$2,023.25

Bronxville—Christ Church: Wo. Aux., Cape Mount, Africa.....	10 00
Dobbs Ferry—Zion: Wo. Aux., Cape Mount, Africa.....	10 00
Harrison—All Saints': W. H. Macy, Jr., \$100, Mrs. Chamberlain, \$100, Sp. for San Francisco Church Rebuilding Fund, for Seamen's Institute	200 00
Mt. Kisco—St. Mark's: Wo. Aux., Cape Mount, Africa.....	5 00
Mt. Vernon—Ascension: Wo. Aux., Cape Mount, Africa.....	10 00
New Rochelle—Trinity Church: Wo. Aux., Cape Mount, Africa.....	25 00
New York—Ascension: Gen.....	261 12
Beloved Disciple: Gen.....	21 85
Calvary: "A Member," Gen.....	500 00
Church Missions House Chapel: Gen., \$3.21; Farewell Service, Sp. toward fund Mr. Howard Richards, of Hankow, is raising for support of men, \$13.87.....	17 08
Congregation of Transfiguration Chapel: for Shanghai.....	55 70
Grace: "A Member," Sp. for Porto Rican Church Extension Fund, \$25; Woman's Missionary Society, Sp. for	

work among Navajo Indians, Arizona, \$25; Indian Committee, Wo. Aux., Sp. for Miss Thackara, for Good Shepherd Hospital, Fort Defiance, Arizona, \$5; Committee on Missions to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$15, Holy Faith S. S.:* "Victor C. Smith" scholarship, Boone College, Wuchang, Hankow, \$50; "Holy Faith" scholarship, St. Agnes's School, Kyoto, Japan, \$50.....	100 00
Heavenly Rest: St. Ann's Chapter, Wo. Aux., Sp. for duty on font for Bishop Brent, Philippine Islands... Holy Apostles': Sp. for St. Mark's School, Birmingham, Alabama, \$10; Woman's Missionary Association, Rev. Mr. Haughwout's salary, Mexico, \$40; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Miss Bull's Orphanage, Kyoto, \$5.....	60 00
Holy Trinity Church: for work in Cuba and Brazil.....	505 00
Incarnation: Wo. Aux., Sp. for Dr. Street's work, Kyoto, Japan, \$60; Mrs. G. C. Ward, Niobrara League, "William Lewis Morris, Jr." (In Memoriam) (Graduate) scholarship, South Dakota, \$60; Mrs. W. L. Andrews, Niobrara League, "Theo. Crane Andrews" (In Memoriam) (Graduate) scholarship, South Dakota, \$60.....	180 00
Messiah Chapel: Gen.....	2 01
St. Agnes's Chapel: for the work of Bishop Knight in Cuba, \$50; Sp. for San Francisco Church Rebuilding Fund (of which Emily O. Bradbury, \$10), \$30.....	80 00
St. Bartholomew's: William Alexander Smith, \$50, Mrs. George M. Groves, \$5, Banyer Clarkson, \$50, Sp. for San Francisco Church Rebuilding Fund; Miss Juliet C. Smith, through St. Margaret's Society, for "Bishop Clarkson Memorial" scholarship, Girls' Training Institute, Cape Mount, Africa, \$25; Woman's Missionary Society, Miss Juliet C. Smith, St. Augustine's League, Sp. for Bishop Capers's work in South Carolina, \$25.....	155 00
St. Esprit: Dom., \$75; Frn., \$75; Indian, \$5; theological education, China, \$5; Colored, \$10.....	170 00
St. Ignatius's: Missionary Society, Sp. for Rev. R. W. Andrews's work at Akita, Tokyo, \$50; S. S., "A Class," Sp. for Dr. Woodward's Hospital in Gankin, Hankow, \$50.....	100 00
St. James's: Sp. for San Francisco Church Rebuilding Fund.....	250 00
St. John the Evangelist's: Gen.....	30 00
St. Mark's: Porto Rico, \$10.02; Philippines, \$10.02.....	20 04
St. Matthew's: through Wo. Aux., Sp. for seats for St. Mary Magdalene's, Fayetteville, Tennessee.....	10 00
St. Michael's: Wo. Aux., Sp. for Rev. G. P. Mayo, Virginia, for horse....	8 35
St. Thomas's: "A Member," Gen., for work in Mexico, \$40; Sp. for Bishop Aves, toward purchasing a printing press for the Dean Gray School, \$60; Arthur P. Howard, Sp. for Howard Richards, Jr., Hankow, \$80; Missionary Guild, Mrs. Wilson Peterson, Sp. for Church Extension Fund, Porto Rico, \$25; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$25.....	230 00
Trinity Chapel: Missionary Relief Society, Mrs. Walter H. Lewis, Dom., \$25; Frn., \$25; Miss P. C. Swords,	

through Niobrara League, for "James R. Swords" (In Memoriam) scholarship, St. Mary's School, South Dakota	110 00	Shepherd Hospital, Fort Defiance, Arizona	15 00
Zion and St. Timothy's: Mrs. S. A. Blatchford, through Missionary Chapter, for Mrs. Hooker Memorial School, Mexico	5 00	Mrs. Eva S. Cochran, Sp. for Bishop Wells, of Spokane	100 00
Joseph Lavique, Sp. for Church Extension Fund, Porto Rico	100 00	Mrs. John H. Clark, for Church work in Mexico	15 00
William Alexander Smith, Sp. for Church Extension Fund, Porto Rico	10 00	<i>Miscellaneous</i> —St. Augustine's League, Sp. for Bishop Johnston, West Texas, \$50; Sp. for Archdeacon McGuire, Arkansas, \$50; Sp. for Rev. P. P. Alston, North Carolina, \$50; Sp. for Mrs. H. R. C. Stevens, for school, Rushford, Minnesota, \$25; Sp. for Miss Cordelia E. Smith, for school at St. James's Mission, Lunenburg, Southern Virginia, \$25; Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50; Sp. for Rev. Richard Bright, Savannah, Georgia, \$25....	325 00
Miss Ellen King, through Woman's Central Committee, for native work in Mexico	10 00	One-half Offering, annual meeting at Mt. Vernon, Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona	23 03
David C. Townsend, Sp. for San Francisco Church Rebuilding Fund	10 00	Westchester Archdeaconry, Wo. Aux., One-half Offering, at annual meeting, for Cape Mount, Africa	34 23
Mrs. William Harman Brown, Dom. Florence A. and Charles H. Myers, Sp. for San Francisco Church Rebuilding Fund	3 41	Miss A. S. Van Cortlandt, Wo. Aux., for Cape Mount, Africa	5 00
The Misses Wisner, Sp. for Bishop Van Buren, at his discretion	5 00	Domestic Committee, Wo. Aux., Sp. for Bishop Van Buren's Church Extension work, Porto Rico	50 00
E. D. Curtis, Sp. for Church Extension Fund, Porto Rico	20 00		
(Richmond) — The Misses Moore, through Wo. Aux., Frn., \$5; Sp. for Mrs. Kashmchen, for her work at St. Barnabas's Hospital, Osaka, Kyoto, \$5	10 00		
Miss M. E. Lewis, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	10 00		
James May Duane, Sp. for Boone College Teachers' Fund, Hankow	25 00		
"F. E. W." Gen	50 00		
Mrs. William H. Jackson, Sp. for Church and Church Institutions, San Francisco	30 00		
"A Friend," Wo. Aux., "Marie Antoinette Whitlock" scholarship, St. Hilda's School, Wuchang, Hankow	50 00		
Mrs. Charles H. Fisher, Sp. for Church Extension Fund, Porto Rico, \$1; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1	50 00		
Mrs. G. R. Lewis, Sp. for Church Extension Fund, Porto Rico	2 00		
Anna B. Fisher, Dom. and Frn.	20 00		
<i>Ossining (Briar Cliff)</i> —All Saints': Wo. Aux., Cape Mount, Africa	10 00		
Trinity Church: (Apportionment, 1905-06), \$20; (Apportionment, 1906-07), \$106.44; Gen., Wo. Aux., Cape Mount, Africa, \$20	5 00		
<i>Peekskill</i> —St. Peter's: Wo. Aux., Cape Mount, Africa	146 44		
<i>Pelham</i> —Church of the Redeemer: Wo. Aux., Cape Mount, Africa	15 00		
<i>Pelham Manor</i> —Christ Church: (of which Mrs. John Munro, \$20, Miss Schuyler, \$15), for Cape Mount, Africa	10 00		
<i>Rhinebeck</i> —M. V. B. Schryon, Sp. for Church Extension Fund, Porto Rico	47 00		
<i>Scarsdale</i> —St. James's-the-Less: Wo. Aux., Cape Mount, Africa	1 00		
<i>Scotchtown</i> —"L. W. W." Japan	25 00		
<i>Staatsburgh</i> —St. Margaret's: Gen.	2 00		
<i>Tarrytown</i> —Christ Church: Wo. Aux., Cape Mount, Africa	68 38		
<i>Tuxedo</i> —St. Mary's S. S.: "Tuxedo" scholarship, St. Elizabeth's School, South Dakota	20 00		
<i>White Plains</i> —Christ Church: Wo. Aux., Cape Mount, Africa	75 46		
<i>Yonkers</i> —Christ Church: Wo. Aux., Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona	10 00		
St. John's: Wo. Aux., Sp. for Good	15 00		
		North Carolina	
		Ap. \$7.30; Sp. \$12.64	
		<i>Greensboro</i> —St. Andrew's: Junior Aux., Sp. for Rev. B. L. Ancell's work, Shanghai	8 05
		<i>Madison</i> —St. John's: Sp. for San Francisco Church Rebuilding Fund	1 85
		<i>Mayodon</i> —Church of the Messiah: Sp. for San Francisco Church Rebuilding Fund	71
		<i>Raleigh</i> —St. Mary's School: Junior Aux., Gen.	7 30
		<i>Stokes Co.</i> —Knowlhurst Chapel: Sp. for San Francisco Church Rebuilding Fund	25
		<i>Stoneville</i> —Emmanuel Church: Sp. for San Francisco Church Rebuilding Fund	1 78
		Ohio	
		Ap. \$243.25; Sp. \$20.43	
		<i>Catawba Island</i> —Holy Sacrament: Gen.	3 00
		<i>Cleveland</i> —Emmanuel Church: Wo. Aux., "Bishop Bedell" scholarship, St. John's University, Shanghai, \$5; salary of Miss Elwin, Shanghai, \$15; Sp. for Foreign Life Insurance Fund, \$5	25 00
		Church of the Good Shepherd: Wo. Aux., salary of Miss Elwin, Shanghai	5 00
		Trinity Church: Mexico, \$5.25; Wo. Aux., Mrs. W. A. Leonard, Alaska, \$100; Gen., \$100	205 25
		<i>Monroeville</i> —Zion Parish: Sp. for Bishop Aves, Mexico	15 43
		<i>Painesville</i> —St. James's: Junior Aux., Alaska, \$5; salary of Miss Elwin, Shanghai, \$5	10 00
		Oregon	
		Ap. \$18.25; Sp. \$10.00	
		<i>Astoria</i> —Grace: Junior Aux., for support of scholar, Trinity Divinity-school, Tokyo	6 25
		<i>Portland</i> —St. David's: Gen.	7 00
		<i>Salem</i> —St. Paul's: Wo. Aux., Gen., \$5; Sp. for "Mr. Geoffray" scholarship, St. Paul's School, Beauford, East Carolina, \$10	15 00

Pennsylvania

<i>Ap.</i>	\$6,666.94; <i>Sp.</i>	\$7,096.82	
<i>Andalusia</i> —Church of the Redeemer: <i>Sp.</i> for California Relief		1 00	
<i>Ardmore</i> — <i>St. Mary's</i> : <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Missionary's Life Insurance Fund, \$5; Miss Babcock's salary, Tokyo, \$15; Juniors, <i>Sp.</i> for Rev. W. W. Steel, for his work in Cuba, \$16.35		36 35	
<i>Bala</i> — <i>St. Asaph</i> : <i>Dom.</i> , \$157; "Two Friends," \$600; Thomas H. Powers, \$500; <i>Sp.</i> for California Rebuilding Fund; <i>Wo. Aux.</i> , <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$5		1,262 00	
<i>Bryn Mawr</i> —Church of the Redeemer: <i>Sp.</i> for San Francisco Church Re- building Fund, \$10; <i>Wo. Aux.</i> , "Hooker Memorial" scholarship, Mex- ico, \$50; Miss Babcock's salary, Tokyo, \$20; <i>Sp.</i> for Foreign Mission- ary's Life Insurance Fund, \$5; <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$15; <i>Sp.</i> for Bishop Aves, for Com- munion service for chapel, Pueblo, Mexico, \$1; Junior Aux., salary of Miss Wall, Tokyo, \$5; salary of Miss Babcock, Tokyo, \$10; <i>Sp.</i> for Miss Bull (of which for roll and picture, \$2), \$7; <i>Sp.</i> for Miss Thack- ara, Fort Defiance, Arizona, \$5		128 00	
"A Friend," for support of Rev. J. K. Ochiai, Tokyo		400 00	
<i>Cheltenham</i> — <i>St. Paul's</i> : <i>Sp.</i> for hos- pital at Ponce, \$500; <i>Wo. Aux.</i> , Miss Babcock's salary, Tokyo, \$4; S. S., <i>Sp.</i> for Glade Cross Hospital, Southern Florida, for work of Rev. Rudolph Stahley among the Seminole Indians, \$60		564 00	
<i>Coatesville</i> —Trinity Church: Indian Hope Association, Indian, \$13; <i>Wo.</i> <i>Aux.</i> , <i>Sp.</i> for Dr. Street, Kyoto, \$2; <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$5		20 00	
<i>Conshohocken</i> —Calvary: Indian Hope Association, Indian		10 00	
<i>Downingtown</i> — <i>St. James's</i> : <i>Sp.</i> for Bishop Knight's work in Cuba		12 80	
<i>Glen Lock</i> — <i>St. Paul's</i> : <i>Wo. Aux.</i> , "Pennsylvania <i>Wo. Aux.</i> " scholar- ship, Mexico		2 00	
<i>Gwynedd</i> —Church of the Messiah: "A. A. B." Gen.		25 00	
<i>Ithan</i> — <i>St. Martin's</i> : Chapel: <i>Dom.</i> , \$9.33; <i>Frn.</i> , \$12.03		21 36	
<i>Jenkintown</i> —Church of Our Saviour: <i>Sp.</i> for Dr. Lionel Street, Kyoto, \$25; Gen., \$1,428.57; <i>Frn.</i> , \$500; <i>Sp.</i> for William W. Steel, \$50; <i>Wo.</i> <i>Aux.</i> , <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$5; <i>Sp.</i> for Foreign Missionary's Life Insurance Fund, \$2; <i>Sp.</i> for Bishop Aves, for Com- munion service for chapel, Pueblo, Mexico, \$1; Miss Babcock's salary, Tokyo, \$2		2,013 57	
<i>Media</i> —Christ Church: <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Life Insurance Fund, \$2; <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$5		7 00	
<i>Newtown</i> — <i>St. Luke's</i> : Gen.		27 50	
<i>Norristown</i> —All Saints' S. S.: <i>Sp.</i> for Industrial Institute, Persia		10 00	
<i>Philadelphia</i> —Advocate: <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Missionary's Life Insur- ance Fund, \$3; Miss Babcock's sal- ary, Tokyo, \$1		4 00	
(Torresdale)—All Saints': <i>Wo. Aux.</i> , <i>Sp.</i> for Rev. Allen Van Meter's life insurance, Hankow		2 00	
(Lower Dublin)—All Saints': Junior Aux., "Ruth Curtiss" (In Memoriam) scholarship, St. John's School, Cape Mount		25 00	
Ascension: <i>Wo. Aux.</i> , <i>Sp.</i> for Bishop Aves, for Communion service for			
Chapel, Pueblo, Mexico		1 00	
(Germantown)—Calvary: Colored, \$21; <i>Sp.</i> for San Francisco Church Rebuilding Fund, \$1,000; <i>Wo. Aux.</i> , <i>Sp.</i> for Rev. B. L. Ancell's work, Shanghai, \$2; Miss Babcock's salary, Tokyo, \$10		1,033 00	
(Germantown)—Christ Church: <i>Wo.</i> <i>Aux.</i> , <i>Sp.</i> for Miss Bristowe, for boy's education in Sendai, Tokyo, \$4.50; Junior Aux., <i>Sp.</i> for Junior class- rooms, St. Paul's College, Tokyo, \$8.50		13 00	
Christ Church Chapel: <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Missionary's Life Insur- ance Fund		2 00	
Covenant: <i>Wo. Aux.</i> , <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$10; <i>Sp.</i> for Foreign Missionary's Life In- surance Fund, \$2; "Richard New- ton" scholarship, High School, Cut- tington, Africa, \$5; <i>Sp.</i> for St. Mary's Orphanage, Shanghai, \$25; <i>Sp.</i> for Foreign Missionary's Life In- surance Fund, \$2; "Kinsolving" scholarship, Brazil, \$10		54 00	
Christ Church Hospital, <i>Wo. Aux.</i> , "Dr. Twing's Memorial" scholarship, St. John's University, Shanghai		1 00	
(Germantown)—Epiphany: Indian Hope Association, Indian		1 00	
(Mt. Airy)—Grace: <i>Dom.</i> , \$100.23; <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Mission- ary's Life Insurance Fund, \$2; <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$5; Miss Babcock's salary, Tokyo, \$8		115 23	
Holy Apostles: <i>Sp.</i> for Bishop Van Buren, \$1.25; Mrs. Mary A. Todd, <i>Sp.</i> for Church in Seward, Alaska, \$100; <i>Wo. Aux.</i> , <i>Sp.</i> for Mr. Ishii's Building Fund, Tokyo, \$10; Miss Babcock's salary, Tokyo, \$10; "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$5; "Julia C. Em- ery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; <i>Sp.</i> for Foreign Missionary's Life Insurance Fund, \$7; "Bishop Stevens" scholar- ship, St. John's University, Shang- hai, China, \$5; "Kinsolving" (Di- vinity) scholarship, Brazil, \$5; "Richard Newton" scholarship, High School, Africa, \$5; <i>Sp.</i> for "Phila- delphia" scholarship, St. Mary's Orphanage, Shanghai		155 25	
Holy Trinity Church: Indian Hope Association, "Bishop Hare" scholar- ship, St. Elizabeth's School, South Dakota, \$60; <i>Wo. Aux.</i> , Missionary Bible-class, for Bible-reader in China, \$25; <i>Sp.</i> for Dr. Lionel Street, Kyoto, \$5; <i>Sp.</i> for Mr. Ishii's Build- ing Fund, Tokyo, \$10; <i>Sp.</i> for House of Bethany, Cape Mount, Africa, \$5; Mrs. Hooker Memorial School, Mex- ico, \$25; <i>Sp.</i> for Bishop Aves, for Communion service for chapel, Pueblo, Mexico, \$13; Junior Aux., <i>Sp.</i> for Rev. Mr. Stahley's Hospital, Southern Florida, \$2.25		145 25	
Holy Trinity Memorial Chapel: <i>Frn.</i> , \$150; <i>Wo. Aux.</i> , <i>Sp.</i> for Foreign Missionary's Life Insurance Fund, \$1; Miss Babcock's salary, Tokyo, \$4		155 00	
(West)—Home of the Merciful Sav- iour: Junior Aux., Mission in China, \$1; Philippines, 50 cts.; Honolulu, 50 cts.		2 00	
Nativity: <i>Dom.</i> , \$130; <i>Sp.</i> for work in Cuba, under Bishop Knight, \$100; S. S., <i>Sp.</i> for Mrs. Prevost, Alaska, for Cella's tuition, \$25		255 00	
Prince of Peace: <i>Wo. Aux.</i> , Miss Babcock's salary, Tokyo, \$5; "John W. Wood" scholarship, Guantanamo, Cuba, Brooks School, \$5; "Dr.			

Twing Memorial" scholarship, St. John's College, Shanghai, \$3;		
"Bishop Stevens" scholarship, St. John's College, Shanghai, \$2; Sp. for Foreign Missionary's Life Insurance Fund, \$1; Sp. for Bishop Aves, for Communion service for chapel, Pueblo, Mexico, \$1.....	17 00	
(Oiney)—St. Alban's: Gen.....	20 00	
St. Andrews's: Wo. Aux., King's Daughters, Sp. for Bishop Aves, for Communion service for chapel, Pueblo, Mexico.....	1 00	
(West)—St. Andrew's: Wo. Aux., Sp. for Miss L. Boyd, Hiroaki, Tokyo, for sewing machine, \$25; Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Sp. for Foreign Missionary's Life Insurance Fund, \$5; S. S., "The W. J. Peale" scholarship, Hooker School, Mexico, \$20.....	55 00	
St. Clement's: Sp. for St. Andrew's School, Sewanee, Tennessee, \$100; Sp. for Bishop Osborne, Diocese of Springfield, \$18.....	118 00	
St. James's: Indian Hope Association, Indian, \$19; Wo. Aux., Sp. for Bishop Aves, for Communion service for chapel, Pueblo, Mexico, \$1; Miss Babcock's salary, Tokyo, \$21.....	41 00	
(North Liberties)—St. John's: Wo. Aux., Sp. for Foreign Missionary's Life Insurance Fund.....	2 00	
(Kensington)—St. Luke's: Wo. Aux., Sp. for House of Bethany, Cape Mount, Africa.....	5 00	
(Germantown) — St. Luke's: Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo, \$30; Sp. for Bishop Aves, for Communion service for chapel, Pueblo, Mexico, \$2; Miss Babcock's salary, Tokyo, \$50.....	82 00	
St. Luke's and the Epiphany: Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo, \$5; Sp. for Foreign Missionary's Life Insurance Fund, \$5.....	10 00	
St. Mark's: Sp. for San Francisco Rebuilding Fund, for the Church of the Advent, San Francisco, \$100; Wo. Aux., a memorial of Miss Leadbeater, from Miss Causland, for Kyoto, \$3; Sp. for Foreign Missionary's Life Insurance Fund, \$4; Junior Aux., Sp. for parish house, Oneida, Fond du Lac, \$1.....	108 00	
St. Martin's-in-the-Fields: Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo.....	20 00	
(West)—St. Mary's: Indian Hope Association, Indian, \$3; Wo. Aux., Miss Babcock's salary, Tokyo, \$15; Sp. for Miss Lelia Bull, Kyoto, \$25. St. Matthew's: Wo. Aux., Sp. for chandeller for St. Andrew's, Buchanan, Liberia.....	1 85	
St. Matthias's: Wo. Aux., Sp. for Foreign Missionary's Life Insurance Fund, \$1; Sp. for Rev. Allen Van Meter's life insurance, Hankow, \$2; Sp. for Rev. Allen Van Meter's work in Kiukiang, \$15.....	18 00	
(Overbrook)—St. Paul's: Wo. Aux., Sp. for Foreign Life Insurance Fund, \$3; Sp. for Rev. Allen Van Meter's Life Insurance Fund, Hankow, \$2....	5 00	
(Chestnut Hill)—St. Paul's: Wo. Aux., Sp. for chandeller, St. Andrew's, Buchanan, Liberia.....	5 00	
(Germantown) — St. Peter's: Wo. Aux., Sp. for Evangelist's salary, St. Luke's Hospital, Shanghai, \$75; Sp. for Foreign Life Insurance Fund, \$1.....	78 00	
(West)—St. Philip's: "A Member," Sp. for Bishop Van Buren's Hospital, Ponce, Porto Rico, \$20; Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo, \$10; Sp. for Foreign Missionary's Life Insurance Fund, \$1; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$2; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$50.....	83 00	
St. Simeon's Memorial: Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo.....	5 00	
St. Thomas's: Wo. Aux., Sp. for Bishop Ferguson, Cape Palmas, Africa.....	5 00	
(Roxborough)—St. Timothy's: Dom. and Frn.....	30 63	
Church of the Saviour S. S.: for the "William W. Farr Memorial" scholarship, St. John's School, Africa, \$25; "Mexican" scholarship, \$60; Church of the Saviour, Graduate scholarship, South Dakota, \$60; Wo. Aux., Sp. for Foreign Missionary's Life Insurance Fund, \$5; Miss Babcock's salary, Tokyo, \$5; Cuba, \$1; Anna J. Rumney scholarship, St. Paul's College, Tokyo, \$2.....	158 00	
"A Friend," Sp. for Church Extension Fund, Porto Rico.....	10 00	
Mrs. Cox, \$50; "A. H. B., \$300; Sp. for Rev. S. H. Littell, Hankow.....	350 00	
A Member of the Church, for George L. Harrison, No. 1 Graduate Scholarship, South Dakota, \$65, and George L. Harrison No. 2, St. Elizabeth's School, South Dakota, \$60.....	125 00	
"An Unknown Friend," Sp. for Rev. S. H. Littell, Hankow.....	10 00	
"B. A., Brazil, \$100; Alaska, \$100; Sp. for Miss Thackara, Arizona, \$100 Mrs. James S. Biddle, for Seminole Indians of Southern Florida.....	5 00	
"M. C.," Sp. for Mr. Tucker's work at St. Paul's College, Tokyo.....	1,000 00	
John N. Converse, Sp. for Mrs. A. R. Van Meter, Kiukiang, Hankow, for School Building.....	25 00	
The Misses Dunn, Sp. for Church Extension Fund, Porto Rico.....	1 00	
"A Friend," In Memory of J. H. P., Sp. for one single thing in our Hospital in Manila, Philippine Islands... Mrs. John Markoe, Sp. for Rev. S. H. Littell, for Catechetical School, Hankow.....	1,000 00	
Arthur E. Newbold, Sp. for San Francisco Church Rebuilding Fund... Mrs. Lewis A. Riley, Sp. to help rebuild the Day-Nursery, Good Samaritan Mission, at San Francisco....	50 00	
"S., Ind.....	50 00	
Miss Helen W. Williams, Sp. for San Francisco Church Rebuilding Fund... Wo. Aux., Sp. for Mr. Ishii's Building Fund, Tokyo, \$5; Sp. chandeller for St. Andrew's, Buchanan, Liberia, \$28.16; Kiukiang Prayer League, Sp. for Rev. Allen R. Van Meter's work in Kiukiang, Hankow, \$10.....	43 16	
Radnor—Church of the Good Shepherd: for Bishop Knight's work in Cuba... St. Martin's: Dom., \$80.54; Frn., \$69.85; Sp. for Cuba, \$5; Indian Hope Association, Indian, \$2.60; Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Sp. for Foreign Life Insurance Fund, \$5.....	167 99	
Wayne—St. Mary's Memorial: Wo. Aux., Hooker Memorial School, Mexico, \$5; Sp. for Foreign Life Insurance Fund, \$4; Sp. for Mr. Ishii's Building Fund, Tokyo, \$5; Sp. for work in Kiukiang, Hankow, \$2....	16 00	
West Chester—Holy Trinity Church: Indian Hope Association, Indian, \$30; Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$10; Tokyo, \$10; Kyoto, \$10; "Kinsolving" (Divinity) scholarship,		

Brazil, \$15; Brazil, \$15. Sp. for Foreign Life Insurance Fund, \$1...	91 00
<i>Miscellaneous</i> — George C. Thomas, \$1,000, "A. G. S. L.," \$1,000, Gen.	2,000 00
Through Wo. Aux., "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$1; Sp. for Rev. Lionel Street, Kyoto, at his discretion, \$100; Mrs. and Miss Rumney, for "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$2; "A Mite Box," for Hooker Memorial School, Mexico, \$1.13; "F.," for "Rev. C. M. Armstrong" scholarship, Boone College, Wuchang, Hankow, \$100; Klukiang Prayer League, Sp. for Rev. Allen Van Meter, for Wusweh, Klukiang, \$25.....	229 13
"C. M.," through Wo. Aux., Gen.....	250 00
Domestic Committee, Wo. Aux., Sp. for Parish House, Church of the Good Shepherd, Colorado City, Colorado, \$25; Sp. for house for workers, North Luzon, Philippine Islands, \$25.....	50 00
Junior Aux., from Leaders meeting, October 27th, Sp. for Junior classrooms, St. Paul's College, Tokyo, \$7.05; from Rosebud meeting, Sp. for Bishop Hare, South Dakota, \$13.11.....	20 16

Pittsburgh

Ap. \$6.00; Sp. \$444.14

<i>Meadville</i> —Christ Church: Wo. Aux., Sp. for Domestic Contingent Fund...	35 00
<i>Oil City</i> —Christ Church: Sp. for the work of Rev. W. S. Claiborne, Sewanee, Tennessee.....	62 50
<i>Pittsburgh</i> —Calvary: \$315, R. V. Young, \$25, Sp. for San Francisco Church Rebuilding Fund; "Mrs. R. B.," Dom., \$5.....	345 00
George F. Smith, Sp. for Church Extension Fund, Porto Rico.....	5 00
<i>Ridgway</i> —Grace S. S.: Sp. for Church Extension Fund, Porto Rico.....	1 64
<i>Washington</i> —Miss Sadie M. Brown, Gen.....	1 00

Quincy

Ap. \$17.00

<i>Knowville</i> —St. Mary's: Gen.....	17 00
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Rhode Island

Ap. \$228.50; Sp. \$630.60

<i>Newport</i> —Trinity Church: Sp. for salary and expenses of Mr. Pearson Bannister, Hankow, \$214.10; George Gordon King, Gen., \$200.....	414 10
<i>Providence</i> —Church of the Messiah: Gen.....	28 50
St. John's: S. R. Dorrance, \$100, Rev. Dr. C. A. L. Richards, \$10, Sp. for San Francisco Church Rebuilding Fund.....	110 00
St. Stephen's: Sp. for San Francisco Church Rebuilding Fund.....	6 00
"A Friend," 50 cts., Mrs. and Miss Corliss, \$100, Sp. for San Francisco Church Rebuilding Fund.....	100 50
<i>Miscellaneous</i> —Wo. Aux., Sp. for Rev. S. H. Littell, Hankow.....	200 00

South Carolina

Ap. \$117.37; Sp. \$55.00

<i>Anderson</i> —Grace: Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	5 00
<i>Camden</i> —Grace: Wo. Aux., Gen., \$5; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3.....	8 00
<i>Charleston</i> —Grace: Junior Aux., Bible-	

woman, Kyoto.....	3 00
Holy Communion: Wo. Aux., Bible-woman, Hankow, \$5; Bible-woman, Tokyo, \$5.....	10 00
St. John's: Wo. Aux., Sp. for B. L. Ancell, Soochow, Shanghai.....	5 00
St. Paul's: Wo. Aux., Japanese Bible-woman, Kyoto.....	5 00
"Three Friends," Sp. for "Wilhelmina" scholarship, St. Mary's Orphanage, Shanghai.....	30 00
Mrs. F. M. Jones, Sp. at Rev. B. S. Ancell's discretion, Shanghai.....	5 00
<i>Cheraw</i> —St. David's: Gen.....	27 50
<i>Columbia</i> —Trinity Church: Wo. Aux., Bible-women, Hankow, \$5; Bible-women, Tokyo, \$5; Junior Aux., Gen., \$5; "Bishop Capers" Day-school, Wuchang, \$10; Sp. for Junior class-room, St. Paul's College, Tokyo, \$5; Sp. for San Francisco Relief Fund, \$2.....	32 00
<i>Eutawville</i> —Epiphany: Gen.....	10 00
<i>Florence</i> —St. John's: (Apportionment, 1905-06) Gen.....	25 00
<i>Rock Hill</i> —Church of Our Saviour: Gen.....	3 75
<i>Trenton</i> —Church of Our Saviour: Gen.....	3 12

Southern Ohio

Ap. \$379.35; Sp. \$1,040.60

<i>Chillicothe</i> —St. Paul's: Gen., \$20; Wo. Aux., Sp. for building Parish House, Oneida, Fond du Lac, \$1.....	21 00
<i>Cincinnati</i> —Advent: Wo. Aux., Sp. for Bishop Kendrick's work, Arizona.....	10 00
Calvary: Wo. Aux., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
Epiphany: Gen.....	15 50
Church of Our Saviour: Dom.....	25 65
St. Paul's Cathedral: Dom.....	90 90
"G. H. T.," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1,000 00
James J. Hooker, Sp. for Church Extension Fund, Porto Rico.....	10 00
<i>Columbus</i> —Trinity Church: Dom., \$21.15; Frn., \$20; Mrs. William Deshler, Wo. Aux., Sp. for Bishop Van Buren, Porto Rico, \$3.....	44 15
<i>Fern Bank</i> —Resurrection: Gen.....	4 81
<i>Glendale</i> —Christ Church: Dom.....	74 35
<i>London</i> —Trinity Church: Wo. Aux., Sp. for Church Extension Fund.....	1 60
<i>Marietta</i> —St. Luke's: Gen., \$14.49; Wo. Aux., Sp. for Bishop Kendrick's work, Arizona, \$5.....	19 49
<i>Portsmouth</i> —All Saints': Dom., \$12.43; Indian, \$6.80; Frn., \$7.81.....	27 04
<i>Miscellaneous</i> —Layman's Forward Movement, mass meeting, Christ Church, Cincinnati, November 20th, 1906, Gen.....	45 46
Wo. Aux., salary of Miss Prichard, Alaska.....	20 00

Southern Virginia

Ap. \$294.81; Sp. \$86.37

<i>Augusta Co. (Staunton)</i> —Trinity Church S. S.: "C. McN. Whittle" scholarship, St. John's University, Shanghai, \$40; Junior Aux., "Lizzie Gay Memorial" scholarship, St. Margaret's School, Japan, \$6.50.....	46 50
Virginia Female Institute, "Patty Watkins" scholarship, Girls' Training Institute, Cape Mount, Africa, \$25; Sp. for Osuga Orphanage, Tokyo, \$20.....	45 00
<i>Bedford Co. (Bedford City)</i> —Wo. Aux., Sp. for Miss Neely, Tokyo.....	5 00
<i>Campbell Co. (Lynchburg)</i> —Guy M. Langhorne, Sp. for Church Extension Fund, Porto Rico.....	2 00
<i>Dinwiddie Co. (Petersburg)</i> —Bristol Parish, Grace: Brazil.....	10 00

<i>Elizabeth City Co. (Fort Monroe)</i> — Centurion: Gen.....	25 00	Churches	1 64
<i>Halifax Co. (South Boston)</i> —Trinity Church S. S.: Sp. for Church Extension Fund, Porto Rico.....	3 35	<i>Hanover Co.</i> —Ashland Parish, St. James's: Gen.....	40 00
<i>Isle of Wight Co. (Smithfield)</i> —Christ Church: Wo. Aux., Sp. for Osuga Orphanage, Tokyo.....	10 00	<i>Henrico Co.</i> —Henrico Parish, Moun- tental S. S.: for Dr. Teusler's work, Tokyo.....	4 82
<i>Montgomery Co. (Radford)</i> —Grace: \$7.99, S. S., \$1.03, Sp. for Teachers' Fund, Boone College, Wuchang, Han- kow	9 02	(<i>Richmond</i>)—Harry B. Baker, Sp. for Church Extension Fund, Porto Rico	5 00
<i>Rockbridge Co. (Lexington)</i> —Grace: R. E. Lee Memorial, Frn.....	30 00	(<i>Richmond</i>)—John B. Minor, Sp. for Church Extension Fund, Porto Rico..	2 00
<i>Norfolk Co. (Norfolk)</i> —St. Luke's: Gen.....	114 04	<i>King William Co.</i> —St. David's Parish, St. David's Church: Gen.....	20 00
St. Paul's: Gen., \$39; Wo. Aux., Sp. for Miss Babcock's salary, Tokyo, \$10	49 00	<i>Loudoun Co.</i> —Shelbourne Parish, Christ Church: Frn.....	14 50
St. Stephen's: Gen.....	5 27	Shelbourne Parish, St. Paul's S. S.: Frn.....	2 73
(<i>Portsmouth</i>)—Captain N. W. Evans, Sp. for Church Extension Fund, Porto Rico	1 00	<i>Miscellaneous</i> —"A Virginian Woman," Sp. for a parish house, being built by Mr. Merrill, Onelda, Fond du Lac.	50 00
Norman Cassell, Sp. for Church Ex- tension Fund, Porto Rico.....	1 00	"A Virginian Woman," Sp. for a parish house, as a memorial to Arch- deacon Ostenson, at Meeker, Salt Lake	50 00
<i>Miscellaneous</i> —Wo. Aux., Sp. for Dea- coness Henderson's School, Shang- hai	25 00	"C. M. R.," Gen.....	5 00
Springfield		Washington	
Sp., \$1.00		Ap. \$156.20; Sp. \$110.00	
<i>Springfield</i> —St. Paul's: Miss Beck, Junior Aux., Sp. for Dr. Glenton, Hankow	1 00	<i>Washington, D. C. (Georgetown)</i> Grace: Wo. Aux., Sp. for Mrs. Wet- more, for scholarship for David Rickman, Christ School, Arden, Asheville	10 00
Tennessee		(<i>Georgetown</i>)—St. John's: through Wo. Aux., Mrs. L. M. Keith, "Rev. George Murdock" (In Memoriam) scholarship, St. Elizabeth's School, South Dakota, \$60; "Sophia Hutch- inson" scholarship, Girls' Training Institute, St. Paul's River, West Af- rica, \$25; Sp. for "Burnett Memori- al" scholarship, Leayton, Salt Lake, \$50; Sp. for Archdeacon Russell, for St. Paul's School, Lawrenceville, Southern Virginia, \$25.....	160 00
Ap. \$122.81; Sp. \$20.00		St. John's: Wo. Aux., "Josephine Boardman" scholarship, Mexico....	48 00
<i>Chattanooga (St. Elmo)</i> —Thankful Memorial Church: Mrs. Francis Lynde, Alaska, \$2; China, \$3.....	5 00	Archibald Grace, Sp. for San Francisco Church Rebuilding Fund....	5 00
<i>Franklin</i> —St. Paul's: Gen.....	20 90	<i>Montgomery Co.</i> —St. Bartholomew's Parish, St. John's: Gen.....	5 00
<i>Memphis</i> —"A Communicant," Gen.....	19 00	<i>St. Mary's Co.</i> —St. Mary's Parish: Brazil	18 20
United S. S. service held at Grace Church, November 11th, 1906, Dom. and Frn.....	52 91	<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Archdeacon Hughson, Asheville..	20 00
<i>Sewanee</i> —St. Luke's Missionary Society, Sp. for travelling expenses of W. Sakakibara, Japan.....	20 00	Western Massachusetts	
Sewanee Missionary Society, Gen....	25 00	Ap. \$60.00; Sp. \$75.00	
Texas		<i>Fitchburg</i> —Mrs. Crocker, Sp. for sup- port of mother of J. Yanagibashi, Tokyo	2 00
Ap. \$9.11		<i>Lenox</i> —Miss Kate Cary, Sp. for Church Extension Fund, Porto Rico.....	5 00
<i>Nacogdoches</i> —Christ Church: Mrs. E. A. Cox, Frn.....	5 00	Mrs. William H. Bradford, Sp. for Church Extension Fund, Porto Rico.	10 00
<i>Palestine</i> —St. Philip's: Gen.....	4 11	<i>Springfield</i> —St. Peter's: Wo. Aux., Sp. for Indian work, Onelda, Fond du Lac	5 00
Vermont		<i>Stockbridge</i> —St. Paul's: "All Saints' Day" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for "Orphan" scholarship, Salt Lake, \$40	100 00
Ap. \$14.60		<i>Westboro</i> —Miss Harriet R. Gardiner, Sp. for Equipment Fund, New St. James's Hospital at Gankin, Hankow	3 00
<i>Windsor District</i> —Wo. Aux., Bible- woman, Shanghai.....	14 60	<i>Worcester</i> —All Saints': Branch of the Girls' Friendly Society, Sp. for work of Rev. S. H. Littell, Hankow.....	5 00
Virginia		Mr. Harold Bullard Burton, Sp. for Boone College Teachers' Fund, Han- kow	5 00
Ap. \$324.95; Sp. \$110.64		Western Michigan	
<i>Albemarle Co.</i> —Kewick: E. C. Mead, Sp. for Church Extension Fund, Porto Rico.....	1 00	Ap. \$16.90	
(<i>Ivy Depot</i>)—St. Paul's: Gen.....	10 00	<i>Allegan</i> —"C. R. W.," Gen.....	10 00
<i>Alexandria Co. (Alexandria)</i> —Christ Church: Dom.....	64 35	<i>South Haven</i> —Epiphany: Gen.....	1 90
(<i>Alexandria</i>)—Colonel A. Herbert, Sp. for Church Extension Fund, Porto Rico.....	1 00	<i>Miscellaneous</i> —"J. W. B.," Gen.....	5 00
<i>Culpeper Co. (Brandy Station)</i> —Rid- ley Parish, Christ Church: Gen.....	3 55		
<i>Fairfax Co. (Fairfax)</i> —Brazilian Mis- sionary Society, for missions in Brazil	125 00		
Theological Seminary, "Robert E. Browning," Gen.....	5 00		
<i>Fauquier Co. (The Plains)</i> —Whittle Parish, Grace Church: Frn.....	14 00		
(<i>The Plains</i>)—Whittle Parish, Trin- ity Church, Frn.....	7 00		
(<i>The Plains</i>)—Whittle Parish, Whit- tle Chapel: Frn.....	9 00		
<i>Frederick Co. (Middletown)</i> —St. Thomas's: Sp. for San Francisco			

Western New York

Ap. \$405.97; Sp. \$413.80

<i>Bath</i> —St. Thomas's: "A Communi- cant," for support of a Bible-woman, Hankow	30 00
<i>Branchport</i> —"Branchport," Gen.	5 00
<i>Buffalo</i> —Ascension: Sp. for San Fran- cisco Church Rebuilding Fund.	100 00
Grace: Wo. Aux., Sp. for Rev. A. D. Gring, for Church Building Fund, Kyoto	5 00
Church of the Good Shepherd: Wo. Aux., Sp. for Rev. A. D. Gring, for Church Building Fund, Kyoto.	2 00
St. James's: Wo. Aux., Sp. for Rev. A. D. Gring, for Church Building Fund, Kyoto.	41 00
St. Luke's: Wo. Aux., Rev. A. D. Gring, Church Building Fund, Kyoto.	5 00
St. Matthew's S. S.:* Gen.	8 21
St. Mary's: Wo. Aux., Sp. for Rev. A. D. Gring, Church Building Fund, Kyoto	3 00
Trinity Church: Dom., \$150; Frn., \$75	225 00
Mission Study Class, Wo. Aux., Sp. for Rev. A. D. Gring, Church Build- ing Fund, Kyoto.	4 00
<i>Corning</i> —Christ Church: Frn.	27 37
<i>Lockport</i> —All Saints' Chapel S. S.: Gen.	12 35
<i>Palmyra</i> —Zion: In loving memory of Mrs. N. R. Butterfield, for Dom. and Frn. Missions.	25 00
<i>Rochester</i> —Christ Church: Sp. for Archdeacon Parker, Sacramento.	20 00
St. Luke's: Gen., \$26.04; Wo. Aux., Dom., \$46; Colored, \$1; S. S., Sp. for Rt. Rev. F. S. Spalding, for Miss Sanders's work in Provo, Salt Lake, \$120; "A Member," Sp. for San Francisco Church Rebuilding Fund, \$1	194 04
Mrs. Granger A. Hollister, Sp. for San Francisco Church Rebuilding Fund	100 00
Meeting of the Rochester District, Wo. Aux., Sp., in memory of Gaylord Hart Mitchell, for Akita Building Fund, Tokyo.	12 80

West Texas

Sp. \$12.05

<i>San Antonio</i> —St. Mark's S. S.: Sp. for Akita Building Fund, Tokyo.	12 05
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West Virginia

Ap. \$180.23; Sp. \$50.00

<i>Fairmont</i> —Christ Church: Wo. Aux., Sp. for Bishop Nichols's Confidential Fund, San Francisco, California.	40 00
<i>Harewood</i> —Mission: Gen.	3 22
<i>Martinsburg</i> —Trinity Church: Hono- lulu, Hawaiian Islands, \$2; Philip- pines, \$2; Porto Rico, \$2; Colored, \$4.08	10 08
<i>Parkersburg</i> —Church of the Good Shepherd: Honolulu, \$3.34; Philip- pines, \$3.33; Alaska, \$3.33; Frn., \$10; Gen., \$10.	30 00
Trinity Church: Gen., \$7.80; "M. A. S., China, \$100.	107 80
Babies' Branch, Gen., \$7.13; Sp. for Akita Building Fund, Tokyo, \$10.	17 13
<i>Shepherdstown</i> —Trinity Church: Dom. and Frn.	22 00

Alaska

Ap. \$30.00; Sp. \$61.26

<i>Anvik</i> —Christ Church Mission: Gen., \$30; Sp. for work on the Koyukuk River, \$58.01; Juniors, Sp. for "Chinese" scholarship, St. Peter's School, Honolulu, \$3.25.	91 26
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Arizona

Ap. \$5.00

<i>Prescott</i> —St. Luke's: Wo. Aux., Gen.	5 00
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Asheville

Ap. \$26.20; Sp. \$15.00

<i>Asheville</i> —Trinity Church: Wo. Aux., Sp. for Rev. Mr. Ancell's work, Soo- chow, Shanghai.	15 00
<i>Hot Springs</i> —St. John's: Dom.	1 00
<i>Hickory</i> —Ascension: Frn.	2 50
<i>High Shoals</i> —St. John's: Gen.	70
<i>Lincoln Co.</i> —St. Paul's: Gen.	1 00
<i>Lincolnton</i> —St. Luke's: Gen.	16 00
<i>Miscellaneous</i> —Rev. E. N. Joyner, Gen.	5 00

Boise

Ap. \$19.40

WYOMING

<i>Cody City</i> —Christ Church: Gen.	8 50
<i>Meeteetse</i> —Gen.	5 40

IDAHO

<i>Idaho City</i> —St. Mark's: Gen.	2 20
<i>Placerville</i> —Gen.	3 30

Duluth

Ap. \$85.51; Sp. \$100.00

<i>Breckenridge</i> —St. Paul's Mission: Gen.	85
<i>Duluth</i> —St. Paul's: Gen.	84 66
<i>Miscellaneous</i> —Sp. for Rev. J. V. Alfvigren's salary	100 00

Laramie

Sp. \$32.40

NEBRASKA

<i>North Platte</i> —Church of Our Saviour: Sp. for Rev. Alfred Gilman, Hankow.	32 40
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New Mexico

Ap. \$45.60

<i>Alamagordo</i> —St. John's: Gen.	5 00
<i>Silver City</i> —Church of the Good Shep- herd: Gen.	25 00

TEXAS

<i>El Paso</i> —"A Friend," Gen.	10 60
<i>Marfa</i> —St. Paul's: Gen.	5 00

North Dakota

Ap. \$197.32

<i>Bottineau</i> —St. Philip's: Gen.	1 00
<i>Fargo</i> —Gethsemane Cathedral: Gen.	115 40
<i>Grand Forks</i> —St. Paul's: Gen.	27 00
<i>Jamestown</i> —Grace: Gen.	1 50
<i>Larimore</i> —St. John's: Gen.	15 00
<i>McCluskey</i> —Gen.	1 65
<i>Park River</i> —St. Peter's: Gen.	20 00
<i>Rugby</i> —St. Paul's: Gen.	13 27
<i>Sheyenne</i> —Gen.	2 00
<i>Willow City</i> —Gen.	50

Olympia

Ap. \$5.00

<i>Seattle</i> —St. Mark's: Wo. Aux., Gen.	5 00
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Sacramento

Ap. \$15.00

CALIFORNIA

<i>Chico</i> —Rev. E. R. Armstrong, Gen.	5 00
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NEVADA

<i>Reno</i> —Trinity Church: Miss Alice Cleveland, Gen.	10 00
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Philippines

Sp. \$9.40

<i>Manila</i> —Cathedral of St. Mary and St. John: Sp. for Bishop Blythe, of Jerusalem	9 40
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Porto Rico

Sp. \$4.00

<i>Miscellaneous</i> —Church Aid Society, Sp. for Church Extension Fund, Porto Rico	4 00
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Foreign

Ap. \$193.50

<i>Africa, Graway</i> —Sub-District (of which S. S., * \$5), Gen.	10 00
<i>Africa, Liberia, Sinoe, Greenville</i> —St. Paul's S. S.: * Gen.	35 00
<i>Africa</i> —"A Friend," through Wo. Aux., for the salary of Miss Ida Porter, Shanghai	112 50
<i>Cuba, Havana</i> —Holy Trinity Chapel: Branch Wo. Aux., Gen.	36 00

Miscellaneous

Ap. \$9,449.43; Sp. \$2,386.47

Interest, Dom., \$2,831.17; Frn., \$1,878.51; Gen., \$1,557.99; Sp., \$1,912.68	8,180 35
Wo. Aux., United Offering, 1904, on account of appropriations to September 1st, 1907, Dom., \$1,500; Frn., \$1,500	3,000 00
Confraternity of the Blessed Sacrament: Sp. for the Church of the Advent, for altar furnishings	264 79
Missionary Conference of the Third Missionary Department, Gen.	156 76
(In Memoriam), Sp. for Rev. S. H. Littell, Hankow	72 50
In memory of "H. H. L." Sp. for Rev. S. H. Littell, Hankow	50 00
S. C. McCandless, \$10, Mrs. Clara	

E. Hussey, \$15, James Booth, \$10, Henry A. Phillips, \$10, Miss E. Dimmick, \$3, Sp. for San Francisco Church Rebuilding Fund.	48 00
"Friends," Sp. for Church of the Advent, San Francisco	37 50
Rev. A. A. Kerfoot Memorial Endowment Fund, for scholarship in Mrs. Hooker's Orphanage, Mexico... "A Friend," Sp. for the San Francisco Church Rebuilding Fund.	25 00 1 00

Legacies

<i>Conn., Meriden</i> —Estate of Lemuel J. Curtis, Dom., \$63.26; Indian, \$126.53; Colored, \$126.53; Frn., \$31.63	347 95
<i>Mass., Boston</i> —Estate of Stephen Higginson to the Society	40 12
<i>N. J., Somerville</i> —Estate of Miss Alaine Lord, Frn.	1,037 14
<i>Penn., Philadelphia</i> —Estate of David Roberts, Dom.	40 00
<i>Wash. (D. C.) Washington</i> —Estate of Mrs. Mary M. Carter to the Society.	105 23
<i>W. Mass., Pittsfield</i> —Estate of Parker L. Hall, Dom., \$50; Frn., \$50	100 00
Receipts for the month	\$63,958 72
Amount previously acknowledged...	79,454 11
Total receipts since Sept. 1st, 1906.	\$143,412 83

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during November \$ 31,270 02	Amounts previously acknowledged \$ 35,805 92	Total \$ 66,575 94
1. Applicable upon the appropriations of the Board			
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	18,785 32	12,641 14	31,426 46
3. For California relief	12,232 94	4,086 33	16,319 27
4. Legacies for investment			
5. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	1,670 44	27,420 72	29,091 16
Total	\$63,958 72	\$79,454 11	\$143,412 83

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1906, to December 1st, 1906, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Dec. 1, 1906	To Dec. 1, 1905	Increase	Decrease
1. From congregations	\$24,953 40	\$24,883 70	\$69 70	
2. From individuals	11,419 68	14,283 11		2,863 43
3. From Sunday-schools	1,903 64	2,262 75		359 11
4. From Woman's Auxiliary	15,403 65	15,564 90		161 25
5. From interest	11,603 82	10,590 65	1,013 17	
6. Miscellaneous items	1,291 75	281 43	1,010 32	
Totals	\$66,575 94	\$67,866 54		\$1,290 60

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1906, TO AUGUST 31st, 1907

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$932,093 61
2. To replace reserve funds temporarily used for the current work	74,399 71
Total	\$1,006,493 32
Total receipts to date applicable on appropriations	66,575 94
Amount needed before August 31st, 1907	\$939,917 38